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Sacred Hours:

OR,

EXTRACTS

FOR PRIVATE DEVOTION & MEDITATION:

COMPREHENDING

THE PSALMS

ARRANGED AND CLASSED UNDER VARIOUS HEADS:

TOGETHER WITH

PRAYERS, THANKSGIVINGS, HYMNS, &c. &c.

PRINCIPALLY SELECTED FROM

Scripture:

THE WHOLE INTENDED AS

A COMPENDIUM OF DIVINE AUTHORITY;

AND

A COMPANION FOR THE HOUR OF SOLITUDE AND RETIREMENT.

“ And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.” Mark, i. 35.

“ The effectual fervent prayer of a righteous man availeth much.”

James, v. 16

IN TWO VOLUMES.

VOL. I.

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FOR J. GINGER, PICCADILLY,
Bookseller to His Royal Highness the Prince of Wales.

1804.



TO
MY FATHER,
THE
Sacred Hours
ARE INSCRIBED,
AS A TESTIMONY OF RESPECT AND VENERATION,
AS A TRIBUTE OF SINCERE DUTY, LOVE,
AND GRATITUDE
TO THE BEST OF PARENTS
AND MOST EXEMPLARY OF MEN:
UNDER WHAT MORE APPROPRIATE AUSPICES
CAN THIS HUMBLE ENDEAVOR TO BE USEFUL TO
MY FELLOW CREATURES
MEET THE PUBLIC EYE,
THAN THOSE OF A MAN WHOSE WHOLE LIFE
HAS BEEN PASSED IN ACTIVE BENEVOLENCE,
AND WHO,
IN HIS UNCEASING EXERTIONS TO
BENEFIT MANKIND,
AND TO MAKE HAPPY ALL AROUND HIM,
HAS NEVER KNOWN A SELFISH WISH!

P R E F A C E.



It will be disputed by none who enjoy the benefit of experience, that the habit of daily devotion is essential to the support of true piety. It is this alone that can render it a constant living feeling of the heart, and an incitement to virtuous action. Regular communion with the Author of our being creates confidence in the assurances of his protection, and enables us to bear up against the evils and vicissitudes inseparable from human life. The most thoughtless and

giddy may, nay doubtless have, moments of devout and religious sensation; but these are transient; they fly off with the first breath of temptation, and are quickly dissipated in more gay and frivolous pursuits; such occasional feelings, therefore, are of little avail, unless they can be arrested, confirmed, and rendered habitual.

Reflexion and meditation do not find an easy access to the youthful mind; and even those who are further advanced in life are too apt to consider themselves sufficiently informed upon a subject if they discover its general tendency, and conceive that they have derived every possible benefit from it, if they are able partially to discuss its merits, or assent to a general eulogium on its beauties. This may be of little consequence on topics uninteresting in themselves, or unimportant in their result; but when the principle involves a higher consideration, when it concerns our moral duties, or the claims of religion, it is not by simply admitting their excellence, or concurring in their efficacy, that the errors of mankind will be dispelled, or our own

hearts benefited. To the subject of the Scriptures more particularly will these observations be found to apply ;—how often are the precepts contained in them quoted and commended without due reflexion upon their tendency, or reference to the conduct of human affairs ! We all acknowledge their excellence, and admire their sublimity ; but will this passive admiration reach the heart ? will this transient approbation tend to regulate our conduct, or animate us to active exertion ? We read, but it is with the eye, not the understanding ; we attend, but it is with the ear, not the heart ; such reading, and such attention, must for ever be ineffectual.

Impressed with this conviction, it has been my endeavor in these little volumes to select and arrange under different heads those parts of the sacred writings more peculiarly calculated for devotion, meditation, and instruction, in the hope that their being classed so as to be immediately applicable, and easily referred to, may tend to establish a habit of attention and reflexion, and awaken the mind to a due consideration

of the importance of practising the exercises enjoined us by our holy religion. Every part of the sacred volume deserves our deepest attention and research, but all are not equally adapted to devotion and meditation. I have confined myself to those passages, therefore, which can either be used as prayers, or instructive lessons on our various duties, and to those sublime descriptions of the Almighty which lead us to adore his wonders and goodness ; which at once excite devotion and support it ; which elevate the mind, set before us the attributes of our God, and tell us in the words of truth that he is our Father, Governor, and Protector, that he sees and knows our thoughts and hearts, that he supports, comforts, and blesses all who trust in him.

Those who are in the constant habit of consulting the Bible will not object to a selection of some of its most sublime and impressive passages, arranged and classed, ready at once to meet their eye ; whilst those who have not accustomed themselves to pause and reflect on the precepts with which it abounds, may, perhaps, from these

extracts be induced to refer to the source whence they are drawn.

The Psalms (the Bible version of which I have preferred) are given entire. There is no course of prayer or exercise of devotion comparable to them. Equally adapted to individual as to public worship, these sublime effusions impart to man comfort, assistance, advice.—For every stage and situation in life may be found an appropriate appeal to the Almighty; every sentiment of piety may be encouraged by the warm and inspiring language of the Psalmist. It has been my endeavor to render them more useful for daily prayer by classing them, as well as their varied matter would admit, under different heads, upon the plan of Bishop Horne, to whose excellent works, and to those of Dr. Hammond, I am much indebted in my notes and arguments. A few occasional Prayers and Hymns are added, and some pious addresses to the Almighty extracted from larger poems.

In that part of the compilation which relates to instruction, I have not presumed to take any passages from the New Testament;

the precept and practice are there so united that they mutually enforce each other, and I could not separate the moral from the doctrinal part, without diminishing its force and injuring its effect ; besides, the instructions conveyed throughout are easily referred to, and can be no where read to such advantage as in that volume where we receive them immediately from the mouth of our Divine Master and his disciples. The efficacy of prayer, and of regular habits of devotion and meditation, are there by him asserted, are enforced by his example, and have been practised by his most zealous and faithful followers through all ages.

I have not allowed myself the expression of a diffidence which I strongly feel, but which I could not suffer to prevail over my earnest wish of offering some little assistance towards the cultivation of habits essential to the support of true religion. Should my humble endeavor succeed but in a few instances, or afford the means of recalling the scattered thoughts of one heart astray, I shall feel more real joy than could be derived from the praise and commendation which

crown a work of original genius. To know God, and to know ourselves, is the true end of all knowledge ; the highest learning is to be wise, and the greatest wisdom is to be good.



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Page 31. line	4. <i>for</i> as it is day <i>read</i> as it is this day
87. —	6. <i>for</i> hast <i>read</i> hadst
92. —	24. <i>for</i> for the earth <i>read</i> for as the earth
94. —	21. <i>for</i> off <i>read</i> of
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282. —	20. <i>for</i> wary <i>read</i> weary

Sacred Hours,

&c. &c.

Matthew, 6.

“ When thou prayest, thou shalt not be as the hypocrites are : for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathens do : for they think that they shall be heard for their much speaking.

After this manner therefore pray ye : Our Father, which art in heaven ; hallowed be thy name.

VOL. I.

* B

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen."

PRAYERS, THANKSGIVINGS, &c.

SELECTED

FROM THE OLD AND NEW TESTAMENT, AND
FROM THE APOCRYPHA.

Selected from Jeremiah, ch. 10. 20. 32.

There is none like unto thee, O Lord ; thou art great, and thy name is great in might. Who would not fear thee, O king of nations ? for to thee doth it appertain : forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee. Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers

into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is his name. Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings. The Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Sing unto the Lord, praise ye the Lord: for he hath delivered the soul of the poor from the hand of evil doers.

A Prayer of Solomon, Book of Wisdom, 9.

O God of my fathers, and Lord of mercy, who hast made all things with thy word, and ordained man through thy wisdom, that he should have

dominion over the creatures which thou hast made, and order the world according to equity and righteousness, and execute judgment with an upright heart : give me wisdom, that sitteth by thy throne : and reject me not from among thy children : for I thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgment and laws. For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded. Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters : thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning. And wisdom was with thee : which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments. O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee. For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power. So shall my works be ac-

ceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat. For what man is he that can know the counsel of God? or who can think what the will of the Lord is? For the thoughts of mortal men are miserable, and our devices are but uncertain. For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things. And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out? And thy counsel who hath known, except thou give wisdom, and send thy holy spirit from above? For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

A Prayer of the Son of Sirach, Ecclesiasticus, 51.

I will thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name: for thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and

from the lips that forge lies, and hast been mine helper against mine adversaries: and hast delivered me, according to the multitude of thy mercies and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had; from the choaking of fire on every side, and from the midst of the fire which I kindled not; from the depth of the belly of hell, from an unclean tongue, and from lying words. By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to hell beneath. They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none. Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies. Then lifted I up my supplication from the earth, and prayed for deliverance from death. I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. I will praise thy name continually, and will sing praise with thanksgiving; and so my prayer was heard: for thou savedst me from destruction, and deliver-

edst me from the evil time : therefore will I give thanks, and praise thee, and bless thy name, O Lord. When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer. I prayed for her before the temple, and will seek her out even to the end. Even from the flower till the grape was ripe hath my heart delighted in her : my foot went the right way, from my youth up sought I after her. I bowed down mine ear a little, and received her, and gat much learning. I profited therein, therefore will I ascribe the glory unto him that giveth me wisdom. For I purposed to do after her, and earnestly I followed that which is good ; so shall I not be confounded. My soul hath wrestled with her, and in my doings I was exact : I stretched forth my hands to the heaven above, and bewailed my ignorances of her. I directed my soul unto her, and I found her in pureness : I have had my heart joined with her from the beginning, therefore shall I not be forsaken. My heart was troubled in seeking her : therefore have I gotten a good possession. The Lord hath given me a tongue for my reward, and I will praise him therewith. Draw near unto me, ye unlearned, and dwell in the house of learning. Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty ? I

opened my mouth, and said, Buy her for yourselves without money. Put your neck under the yoke, and let your soul receive instruction : she is hard at hand to find. Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest. Get learning with a great sum of money, and get much gold by her. Let your soul rejoice in his mercy, and be not ashamed of his praise. Work your work betimes, and in his time he will give you your reward.

From the Prayer of Agur, Proverbs, 30.

All thy words, O God, are pure : thou art a shield to them that put their trust in thee. Two things have I required of thee ; deny me them not before I die. Remove far from me vanity and lies ; give me neither poverty nor riches ; feed me with food convenient for me : lest I be full and deny thee, and say, Who is the Lord ? or lest I be poor, and steal, and take the name of my God in vain.

From the Prayer of Judith, Judith, 9.

O God, O my God, hear me also a widow. For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name. Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with sword the horn of thy altar. Behold their pride, and send thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived. For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope. I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, creator of the waters, king of every creature, hear thou my prayer: and make every nation and tribe acknowledge that thou

art the God of all power and might, and there is none other that protecteth the people of Israel but thou.

From the Song of Judith, Judith, 16.

Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm: exalt him, and call upon his name. For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me. I will sing unto the Lord a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible. Let all creatures serve thee: for thou spakest and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice. For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee. For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt-offering: but he that feareth the Lord is great at all times.

From the Prayer of Esther, Esther Ap. 14.

O my Lord, thou only art our King : help me, desolate woman, which have no helper but thee : for my danger is in mine hand. From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them. And now we have sinned before thee : therefore hast thou given us into the hands of our enemies. O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall ; but turn their device upon themselves, and make him an example that hath begun this against us. Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O king of the nations, and Lord of all power. Give me eloquent speech in my mouth before the lion : turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are likeminded to him : but deliver us with thine hand, and help me that am desolate, and which have no other helper but thee. O thou mighty God above all,

hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

The Prayer of Asa, 2 Chron. 14.

Lord, it is nothing with thee to help, whether with many, or with them that have no power : help us, O Lord our God ; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God ; let not man prevail against thee.

Selected from Ecclesiasticus, ch. 23.

O Lord, father and governor of all my whole life, leave me not to their counsels, and let me not fall by them. Who will set scourges over my thoughts, and the discipline of wisdom over mine heart ? that they spare me not for mine ignorances, and it pass not my sins : lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy. O Lord, Father and God

of my life, give me not a proud look, but turn away from thy servants always a haughty mind. Turn away from me vain hopes and concupiscence, and thou shalt hold him up that is desirous always to serve thee. Let not the greediness of the belly, nor lust of the flesh take hold of me: and give not over me thy servant unto an impudent mind.



From the same, ch. 42, 43. 50.

I will now remember the works of the Lord, and declare the things that I have seen: in the words of the Lord are his works. The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord. The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory. He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world. He declareth the things that are past, and for to come, and revealeth the steps of hidden things. No thought escapeth him, nei-

ther any word is hidden from him. He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor. Oh how desirable are all his works! and that a man may see even to a spark. All these things live and remain for ever for all uses, and they are all obedient. All things are double one against another: and he hath made nothing imperfect. One thing establisheth the good of another: and who shall be filled with beholding his glory? The pride of the height, the clear firmament, the beauty of heaven, with his glorious shew; the sun when it appeareth, declaring at his rising a marvellous instrument, the work of the Most High: at noon it parcheth the country, and who can abide the burning heat thereof? A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes. Great is the Lord that made it; and at his commandment it runneth hastily. He made the moon also to serve in her season for a declaration of times, and a sign of the world. From the moon is the sign of feasts, a light that decreaseth in her perfection. The month is called

after her name, increaseth wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven ; the beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord. At the commandment of the holy One they will stand in their order, and never faint in their watches. Look upon the rainbow, and praise him that made it ; very beautiful it is in the brightness thereof. It compasseth the heaven about with a glorious circle, and the hands of the most high have bended it. By his commandment he maketh the snow to fall apace, and sendeth swiftly the lightnings of his judgment. Through this the treasures are opened : and clouds fly forth as fowls. By his great power he maketh the clouds firm, and the hailstones are broken small. At his sight the mountains are shaken, and at his will the south wind bloweth. The noise of the thunder maketh the earth to tremble : so doth the northern storm and the whirlwinds : as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers : the eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it. The hoarfrost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp

stakes. When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breast plate. It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire. A present remedy of all is a mist coming speedily : a dew coming after heat refresheth. By his counsel he appeaseth the deep, and planteth islands therein. They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel thereat. For therein be strange and wondrous works, variety of all kinds of beasts and whales created. By him the end of them hath prosperous success, and by his word all things consist. We may speak much, and yet come short : wherefore in sum, he is all. How shall we be able to magnify him ? for he is great above all his works. The Lord is terrible and very great, and marvellous in his power. When ye glorify the Lord, exalt him as much as ye can ; for even yet will he far exceed : and when ye exalt him, put forth all your strength, and be not weary ; for ye can never go far enough. Who hath seen him, that he might tell us ? and who can magnify him as he is ? There are yet hid greater things than these be, for we have seen but a few of his works. For the Lord hath

made all things; and to the godly hath he given wisdom. Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

From the same, ch. 39.

Sing a song of praise, bless the Lord in all his works. Magnify his name, and shew forth his praise with the song of your lips, and with harps, and in praising him ye shall say after this manner: All the works of the Lord are exceeding good, and whatsoever he commandeth shall be accomplished in due season. And none may say, What is this? wherefore is that; for at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters. At his commandment is done whatsoever pleaseth him; and none can hinder, when he will save. The works of all flesh are before him, and nothing can be hid from his eyes. He seeth from everlasting to everlasting; and there is nothing wonderful before him. A man need not to say, What is this? wherefore is that? for

he hath made all things for their uses. His blessing covered the dry land as a river, and watered it as a flood. As he hath turned the waters into saltness : so shall the heathen inherit his wrath. As his ways are plain unto the holy, so are they stumbling blocks unto the wicked. For the good are good things created from the beginning : so evil things for sinners. All things are for good to the godly : so to the sinners they are turned into evil. All the works of the Lord are good : and he will give every needful thing in due season. So that a man cannot say, This is worse than that : for in time they shall all be well approved. And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

From Tobit, ch. 3.

O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever. Remember me, and look on me, punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before thee. And now, O Lord, I set mine eyes and my face towards thee. Now

therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me; that I may be dissolved, and become earth; for it is profitable for me to die rather than to live because I have heard false reproaches, and have much sorrow. Command therefore that I now be delivered out of this distress, and go into the everlasting place. Turn not thy face away from me.

From the same, ch. 3. 8.

Blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever. Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures. O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

The Thanksgiving of Tobit, Tobit, 13.

Blessed be God that liveth for ever, and blessed be his kingdom. For he doth scourge; and

hath mercy: he leadeth down to hell, and cometh up again: neither is there any that can avoid his hand. Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them. There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever. And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us. If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you? I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness. Let all men speak, and let all men praise him for his righteousness. O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous. Give praise to the Lord, for he

is good : and praise the everlasting King, that his tabernacles may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable. Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven ; all generations shall praise thee with great joy. Cursed are all they which hate thee, and blessed shall all be which love thee for ever. Rejoice and be glad for the children of the just : for they shall be gathered together, and shall bless the Lord of the just. O blessed are they which love thee, for they shall rejoice in thy peace : blessed are they which have been sorrowful for all thy scourges ; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever. Let my soul bless God the great King. For Jerusalem shall be built up with sapphires, and emeralds, and precious stones : thy walls and towers and battlements, with pure gold. And the streets of Jerusalem shall be paved with beryl and carbuncle, and stones of Ophir. And all her streets shall say, Alleluia ; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

The Song of Moses, Exodus, 15.

I will sing unto the Lord, for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation : he is my God, and I will prepare him an habitation ; my father's God, and I will exalt him. The Lord is a man of war : the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea : his chosen captains also are drowned in the Red sea. The depths have covered them : they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power : thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee : thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil ; my lust shall be satisfied upon them ; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them : they sank as

lead in the mighty waters. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness? fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone: till thy people pass over, O Lord, till the people pass over, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

Selected from Deuteronomy, 32, 33.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord; ascribe ye greatness unto our God. He is the rock, his work is perfect: for all his ways are judgment: a God of truth, and without iniquity, just and right is he. They have corrupted themselves; their spot is not the spot of his children: they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee? Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee; when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling

wilderness : he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings ; so the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him to suck honey out of the rock, and oil out of the flinty rock. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms ; and he shall thrust out the enemy from before thee, and shall say, Destroy them. Israel then shall dwell in safety alone : the fountain of Jacob shall be upon a land of corn and wine ; also his heavens shall drop down dew. Happy art thou, O Israel : who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency ! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.

The Song of Hannah, 1 Samuel, 2.

My heart rejoiceth in the Lord ; mine horn is exalted in the Lord ; my mouth is enlarged over mine enemies : because I rejoice in thy salvation. There is none holy as the Lord : for there is none beside thee ; neither is there any rock like our God. Talk no more so exceeding proudly ; let not arrogancy come out of your mouth : for the Lord is a God of knowledge, and by him actions are weighed. 'The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out them for bread ; and they that were hungry ceased : so that the barren hath born seven ; and she that hath many children is waxed feeble. The Lord killeth and maketh alive : he bringeth down to the grave and bringeth up. The Lord maketh poor and maketh rich : he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them among princes, and to make them inherit the throne of glory : for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness ;

for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces ; out of heaven shall he thunder upon them : the Lord shall judge the ends of the earth ; and he shall give strength unto his King, and exalt the horn of his Anointed.

The Thanksgiving Prayer of David, after having received the gifts which were offered for building the Temple, 1 Chron. 29.

Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is thine ; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all ; and in thine hand is power and might ; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort ? for all things come of thee, and of thine own have we given thee. For

we are strangers before thee, and sojourners, as were all our fathers : our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things : and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee. And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

The Thanksgiving Prayer of David, after Nathan had prophesied to him concerning the establishment of his throne, and the glories to be derived to his posterity from the birth of the Messiah who should spring from his seed, 1 Chron. 17. and 2 Samuel, 7.

Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto? And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God. What can David speak more to thee for the honour of thy servant? for thou knowest thy servant. O Lord, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things. O Lord, there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? For thy people Israel didst thou

make thine own people for ever; and thou, Lord, becamest their God. Therefore now, Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said. Let it even be established, that thy name may be magnified for ever, saying, the Lord of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee. For thou, O my God, hast told thy servant, that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee. And now, Lord, thou art God, and hast promised this goodness unto thy servant. Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever.

The Prayer of Solomon, at the dedication of the Temple, 1 Kings, 8. and 2 Chron. 6.

Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keep-est covenant and mercy with thy servants that walk before thee with all their heart: who hast

kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to day: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place; and when thou hearest, forgive. If

any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin when thou afflictest them: then hear thou in heaven, and forgive the sin of thy servant, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land which thou hast given to thy people for an inheritance. If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness there be; what

prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house : then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest ; (for thou, even thou only, knowest the hearts of all the children of men ;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers. Moreover concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake ; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm ;) when he shall come and pray toward this house : hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for ; that all people of the earth may know thy name, to fear thee, as do thy people Israel ; and that they may know that this house, which I have builded, is called by thy name. If thy people go out to battle against their enemy whithersoever thou shalt send them, and shalt pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name : then hear thou in heaven their prayer and their supplication, and maintain their

cause. If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall be-think themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness: and so return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them. Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore, arise, O Lord God, into thy resting place, thou, and the ark of thy

strength : let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed : remember the mercies of David thy servant.

Solomon's Blessing, after the dedication of the Temple, 1 Kings, 8.

Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised : there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers : let him not leave us, nor forsake us : that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require ; that all the people of the earth may know, that the Lord is God, and that there is none else.

Let your heart, therefore, be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

The Prayer of Mordochews, Esther, 13. (Apocrypha.)

O Lord, Lord, the King Almighty : the whole world is in thy power, and if thou hast appointed to save Israel, there is no man can gainsay thee : for thou hast made heaven and earth, and all the wondrous things under the heaven. Thou art Lord of all things, and there is no man that can resist thee, which art the Lord. Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman. For I could have been content with good will for the salvation of Israel to kiss the soles of his feet. But I did this, that I might not prefer the glory of man above the glory of God ; neither will I worship any but thee, O God, neither will I do it in pride. And now, O Lord God and King, spare thy people : for their eyes are upon us to bring us to nought ; yea, they desire to destroy the inheritance, that hath

been thine from the beginning. Despise not the portion, which thou hast delivered out of Egypt for thine own self. Hear my prayer, and be merciful unto thine inheritance : turn our sorrow into joy, that we may live, O Lord, and praise thy name : and destroy not the mouths of them that praise thee, O Lord.

Selected from 2 Esdras, ch. 8.

O Lord, thou that dwellest in everlastingness, which beholdest from above things in the heaven and in the air ; whose throne is inestimable ; whose glory may not be comprehended ; before whom the hosts of angels stand with trembling ; whose service is conversant in wind and fire ; whose word is true, and sayings constant ; whose commandment is strong, and ordinance fearful ; whose look drieth up the depths, and indignation maketh the mountains to melt away ; which the truth witnesseth : O hear the prayers of thy servant, and give ear to the petition of thy creature. For while I live I will speak, and so long as I have understanding I will answer. O look not upon the sins of thy people ; but on them which serve thee in truth. Regard not the

wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions. Think not upon those that have walked feignedly before thee : but remember them, which according to thy will have known thy fear. Be not wroth with us, but spare thy people, and have mercy upon thine own inheritance : for thou art merciful unto thy creature.

The Prayer of Ezra, Ezra, 9.

O my God ! I am ashamed and blush to lift up my face to thee, my God : for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day ; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen ; yet our

God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this: should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou

art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

The Prayer of Nehemiah, Nehemiah, 1.

I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto

the uttermost part of the heaven, yet will I gather them from thence, and bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name ; and prosper, I pray thee, thy servant this day, and grant him mercy.

The Confession of the Levites, Nehemiah, 9.

Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their hosts, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all ; and the host of heaven worshippeth thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham ; and foundest his heart

faithful before thee, and madest a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy word ; for thou art righteous : and didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea ; and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land : for thou knewest that they dealt proudly against them. So didst thou get me a name, as it is this day. And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land ; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. Moreover thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments : and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant : and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and pro-

misedst them that they should go in to possess the land which thou hast sworn to give them. But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them ; but hardened their necks, and in their rebellion appointed a captain to return to their bondage : but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations ; yet thou, in thy manifold mercies, forsookest them not in the wilderness : the pillar of the cloud departed not from them by day, to lead them in the way ; neither the pillar of fire by night, to shew them light, and the way wherein they should go. Thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing : their clothes waxed not old, and their feet swelled not. Moreover thou gavest them kingdoms and nations, and didst divide them into corners : so they possessed the land of Sihon,

and the land of the king of Heshbon, and the land of Og king of Bashan. Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go into possess it. So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would. And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance : so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets, which testified against them to turn them to thee, and they wrought great provocations. Therefore thou deliveredst them into the hand of their enemies, who vexed them : and in the time of their trouble, when they cried unto thee, thou heardest them from heaven ; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies. But after they had rest, they did evil again before

thee : therefore leftest thou them in the hand of their enemies, so that they had the dominion over them ; yet when they returned, and cried unto thee, thou heardest them from heaven, and many times didst thou deliver them, according to thy mercies ; and testifiedst against them that thou mightest bring them again unto thy law ; yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them,) and withdrew the shoulder, and hardened their neck, and would not hear : yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets ; yet would they not give ear : therefore gavest thou them into the hand of the people of the lands. Nevertheless, for thy great mercies sake thou didst not utterly consume them, nor forsake them ; for thou art a gracious and merciful God. Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Howbeit thou art just in all that is brought upon us ; for thou hast done right, but we have done wicked-

Let your heart
 Lord our God
 keep his comm

The Prayer

O Lord, :
 world is in :
 ed to save :
 thee : for :
 all the world :
 art Lord of all :
 can resist thee :
 knowest all things :
 it was neither :
 any desire of glory :
 proud Aman.
 with good will :
 the soles of his feet :
 not prefer the glory of
 God ; neither will
 God, neither will
 Lord God and King
 eyes are upon us :
 they desire to des

thy precepts, and from thy judgments we hearkened unto thy servants, which spake in thy name to our kings, and our princes, and to all the land. O Lord, righteousness is to thee, but unto us confusion all day; to the men of Judah, to the infants of Jerusalem, and unto all that are near, and that are far off, through all whither thou hast driven them, for the trespass that they have trespassed against thee. O Lord, to us belongeth shame, to our kings, to our princes, and to all others, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against thee: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he commanded us by his servants the prophets. We have transgressed thy law, even so that they might not obey thy voice, and the curse is poured upon us, and that is written in the law of Moses of God, because we have sinned against thee. And he hath confirmed his word, which he spake against us, and against our kings, that he judged us, by bringing upon us all these evils: for under the whole heaven hath

ly: neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments, and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold we are servants this day; and for the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we are servants in it. And it yieldeth much increase unto the kings which thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

Daniel's Confession of Sin, and Prayer for the restoration of Jerusalem, Daniel, 9.

O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by

departing from thy precepts, and from thy judgments : neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day ; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him ; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice ; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil : for under the whole heaven hath

not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us : yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us : for the Lord our God is righteous in all his works which he doeth : for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day ; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain : because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear ; open thine eyes, and behold our desolations, and the city which is called by thy name : for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear ; O Lord, forgive ;

O Lord, hearken, and do : defer not, for thine own sake, O my God : for thy city and thy people are called by thy name.

Jonah's Prayer, Jonah, 2.

I cried by reason of mine affliction unto the Lord, and he heard me ; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas ; and the floods compassed me about : all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight ; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul : the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains ; the earth with her bars was about me for ever : yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord : and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving :

I will pay that that I have vowed. Salvation is of the Lord.

Selected from Isaiah, ch. 37, 38.

O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see. Remember, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. Now therefore, O Lord our God, save us from the hand that oppresses us, that all the earth may know that thou art the Lord, even thou only.

The Thanksgiving of Hezekiah, on his recovery from sickness, Isaiah, 38.

I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living: I

shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent : I have cut off like a weaver my life : he will cut me off with pining sickness : from day even to night wilt thou make an end of me. I reckoned till morning, that, as a lion, so will he break all my bones : from day even to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter : I did mourn as a dove : mine eyes fail with looking upward : O Lord, I am oppressed : undertake for me. What shall I say ? he hath both spoken unto me, and himself hath done it ; I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit : so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness : but thou hast in love to my soul delivered it from the pit of corruption : for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee : they that go down into the pit cannot hope for thy truth. The living, the living, lie shall praise thee, as I do this day : the father to the children shall make known thy truth. The Lord was ready to save me : therefore we will sing my songs to the

stringed instruments all the days of our life in the house of the Lord.

Selected from Baruch, ch. 2, 3.

O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine. To the Lord our God appertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day. Yet we have not hearkened unto his voice to walk in the commandments of the Lord, that he hath set before us. Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart. O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances. Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away: that all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name. O Lord; look down from thine holy house, and consider us: bow down thine ear, O Lord, to hear us. Open

thine eyes, and behold ; for the dead that are in their graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness : but the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord. Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings. Remember not the iniquities of our forefathers ; but think upon thy power and thy name now at this time. For thou art the Lord our God, and thee, O Lord, will we praise.

From the same, ch. 3.

O Lord Almighty, God of Israel, the soul in anguish, the troubled spirit, crieth unto thee. Hear, O Lord, and have mercy ; for thou art merciful : and have pity upon us, because we have sinned before thee. For thou endurest for ever, and we perish utterly.

*The Prayer and Confession of Azarias, in the midst
of the flames, Apocrypha.*

Blessed art thou, O Lord God of our fathers : thy name is worthy to be praised and glorified for evermore : for thou art righteous in all the things that thou hast done to us : yea, true are all thy works, thy ways are right, and all thy judgments truth. In all the things which thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgment : for according to truth and judgment didst thou bring all these things upon us, because of our sins. For we have sinned and committed iniquity, departing from thee. In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us. Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment. And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world. And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee. Yet de-

liver us not up wholly, for thy name's sake, neither disannul thou thy covenant : and cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake ; to whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the sea-shore. For we, O Lord, are become less than any nation, and are kept under this day in all the world because of our sins. Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy. Nevertheless in a contrite heart and a humble spirit let us be accepted. Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs : so let our sacrifice be in thy sight this day, and grant that they may wholly go after thee : for they shall not be confounded that put their trust in thee. And now we follow thee with all our heart, we fear thee, and seek thy face. Put us not to shame : but deal with us after thy loving kindness, and according to the multitude of thy mercies. Deliver us also according to thy marvellous works, and give glory to thy name, O Lord : and let all them that do thy servants hurt be ashamed ; and let them be confounded

in all their power and might, and let their strength be broken ; and let them know that thou art Lord, the only God, and glorious over the whole world.

The Song of the Three Holy Children, Apocrypha.

Blessed art thou, O Lord God of our fathers : and to be praised and exalted above all for ever. And blessed is thy glorious and holy name : and to be praised and exalted above all for ever. Blessed art thou in the temple of thine holy glory : and to be praised and glorified above all for ever. Blessed art thou that beholdest the depths, and sittest upon the cherubims : and to be praised and exalted above all for ever. Blessed art thou on the glorious throne of thy kingdom : and to be praised and glorified above all for ever. Blessed art thou in the firmament of heaven : and above all to be praised and glorified for ever. O all ye works of the Lord bless ye the Lord : praise and exalt him above all for ever. O ye heavens, bless ye the Lord : praise and exalt him above all for ever. O ye angels of the Lord, bless ye the Lord : praise and

exalt him above all for ever. O all ye waters that be above the heavens, bless ye the Lord : praise and exalt him above all for ever. O all ye powers of the Lord, bless ye the Lord : praise and exalt him above all for ever. O ye sun and moon, bless ye the Lord : praise and exalt him above all for ever. O ye stars of heaven, bless ye the Lord : praise and exalt him above all for ever. O every shower and dew, bless ye the Lord : praise and exalt him above all for ever. O all ye winds, bless ye the Lord : praise and exalt him above all for ever. O ye fire and heat, bless ye the Lord : praise and exalt him above all for ever. O ye winter and summer, bless ye the Lord : praise and exalt him above all for ever. O ye dews and storms of snow, bless ye the Lord : praise and exalt him above all for ever. O ye nights and days, bless ye the Lord : praise and exalt him above all for ever. O ye light and darkness, bless ye the Lord : praise and exalt him above all for ever. O ye ice and cold, bless ye the Lord : praise and exalt him above all for ever. O ye frost and snow, bless ye the Lord : praise and exalt him above all for ever. O ye lightnings and clouds, bless ye the Lord ; praise and exalt him above all for ever. O let the earth bless the Lord : praise and exalt him above all for ever. O ye mountains and

little hills, bless ye the Lord : praise and exalt him above all for ever. O all ye things that grow on the earth, bless ye the Lord : praise and exalt him above all for ever. O ye fountains, bless ye the Lord : praise and exalt him above all for ever. O ye seas and rivers, bless ye the Lord : praise and exalt him above all for ever. O ye whales, and all that move in the waters, bless ye the Lord : praise and exalt him above all for ever. O all ye fowls of the air, bless ye the Lord : praise and exalt him above all for ever. O all ye beasts and cattle, bless ye the Lord : praise and exalt him above all for ever. O ye children of men, bless ye the Lord : praise and exalt him above all for ever. O Israel, bless ye the Lord : praise and exalt him above all for ever. O ye priests of the Lord, bless ye the Lord : praise and exalt him above all for ever. O ye servants of the Lord, bless ye the Lord : praise and exalt him above all for ever. O ye spirits and souls of the righteous, bless ye the Lord : praise and exalt him above all for ever. O ye holy and humble men of heart, bless ye the Lord : praise and exalt him above all for ever. O Ananias, Azarias, and Michael, bless ye the Lord : praise and exalt him above all for ever : for he hath delivered us from hell, and saved us from the hand of death, and

delivered us out of the midst of the furnace and burning flame : even out of the midst of the fire hath he delivered us. O give thanks unto the Lord, because he is gracious : for his mercy endureth for ever. O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks : for his mercy endureth for ever.

Selected from Habbakkuk, ch. 1. 2.

O Lord, how long shall I cry, and thou wilt not hear ! even cry out unto thee of violence, and thou wilt not save ! Why dost thou shew me iniquity, and cause me to behold grievance ? for spoiling and violence are before me : and there are that raise up strife and contention. Therefore the law is slacked, and judgement doth never go forth : for the wicked doth compass about the righteous ; therefore wrong judgement proceedeth. Art thou not from everlasting, O Lord my God, mine holy One ? we shall not die. O Lord, thou hast ordained them for judgement ; and, O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity :

The Lord is in his holy temple: let all the earth keep silence before him. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

From the same, ch. 3.

O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the holy One from mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the

sea, that thou didst ride upon thine horses and thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Thou didst strike through with his stave the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. Although the fig tree shall not blossom, neither shall fruit be in

the vines: the labour of the olive shall fail, and the field shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the-Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places.

The Prayer of Manasses king of Judah, when he was captive in Babylon. Apocrypha.

O Lord, ¹Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: but thy merciful promise is unmeasurable and unsearchable; for thou art the Most High Lord, of great compassion, longsuffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised re-

penitance and forgiveness to them that have sinned against thee : and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Issac, and Jacob, which have not sinned against thee ; but thou hast appointed repentance unto me that am a sinner : for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied : my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release : for I have provoked thy wrath, and done evil before thee : I did not thy will, neither kept I thy commandments : I have set up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities : wherefore, I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me ; neither condemn me into the lower parts of the earth. For thou art the God, even the God

of them that repent ; and in me thou wilt shew all thy goodness : for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life : for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

Selected from Jeremiah, ch. 10. 12. 17.

O Lord, my strength, and my fortress, and my refuge in the day of affliction ; thou that triest the righteous, and seest the reins and the heart ; be not a terror unto me : thou art my hope in the day of evil. O Lord, I know that the way of man is not in himself : it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment ; not in thine anger, lest thou bring me to nothing. Thou, O Lord, knowest me ; thou hast seen me, and tried mine heart toward thee. Heal me, O Lord, and I shall be healed ; save me, and I shall be saved : for thou art my praise.

From the same, ch. 14.

We acknowledge, O Lord, our wickedness, and the iniquity of our fathers : for we have sinned.

against thee. Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory : remember, break not thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain ? or can the heavens give showers ? art not thou he, O Lord our God ? therefore we will wait upon thee : for thou hast made all these things. O Lord, though our iniquities testify against us, do thou it for thy name's sake : for our backslidings are many ; we have sinned against thee. O the Hope of Israel, the Saviour thereof in time of trouble. Thou, O Lord, art in the midst of us, and we are called by thy name : leave us not.



From the same, ch. 11. 15. 17. 18. 20.

O Lord of hosts, that judgest righteously, that triest the reins and the heart ; thou knowest that which came out of my lips was right before thee. Give heed to me, O Lord ; and hearken to the voice of them that contend with me. Shall evil be recompensed for good ? for they have digged a pit for my soul, remember that I stood before thee to speak good for them, and to turn away

thy wrath from them. The word of the Lord was made a reproach unto me, and a derision, daily. Behold they say unto me, Where is the word of the Lord? let it come now. Then I said, I will not make mention of him, nor speak any more in his name, but his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. But the Lord is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten. O Lord, thou knowest: remember me, and visit me; take me not away in thy long suffering: know that for thy sake I have suffered rebuke. Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone, because of thy hand: for thou hast filled me with indignation. O Lord, the

Hope of Israel, all that forsake thee shall be ashamed, and they that depart from thee shall be written in the earth, because they have forsaken the Lord, the fountain of living waters.

Selected from the Lamentations of Jeremiah, ch. 5.

Remember, O Lord, what is come upon us; consider and behold our reproach. The joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head: woe unto us that we have sinned! For this our heart is faint; for these things our eyes are dim. Thou, O Lord, remainest for ever; thy throne from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old. But thou hast utterly rejected us; thou art very wroth against us.

From the same, ch. 1. 3.

Behold, O Lord, for I am in distress; my sighs are many, and my heart is faint. Abroad

the sword bereaveth ; at home there is as death. They have heard that I sigh : there is none to comfort me. All mine enemies have heard of my trouble. Thou hast removed my soul far off from peace : I forgot prosperity. And I said, my strength and my hope is perished from the Lord : remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning : great is thy faithfulness. The Lord is my portion, saith my soul ; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust ; if so be there may be hope. He giveth his cheek to him that smiteth him : he is filled full with reproach. For the Lord will not cast off for ever : but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of

men. To crush under his feet all the prisoners of the earth, to turn aside the right of a man before the face of the most High, to subvert a man in his cause, the Lord approveth not. Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Out of the mouth of the most High proceedeth not evil and good? Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again unto the Lord. Let us lift up our heart with our hands unto God in the heavens. We have transgressed, and have rebelled: thou hast not pardoned. Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied. Thou hast covered thyself with a cloud, that our prayer should not pass through. Thou hast made us as the offscouring and refuse in the midst of the people. All our enemies have opened their mouths against us. Fear and a snare come upon us, desolation and destruction. Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission, till the Lord look down, and behold from heaven. Mine enemies chased me sore, like a bird, without cause. They have cut off my life in the dungeon, and cast a stone upon

me. Waters flowed over mine head ; then I said, I am cut off. I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice : hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee : thou saidst, Fear not. O Lord, thou hast pleaded the causes of my soul ; thou hast redeemed my life. O Lord, thou hast seen my wrong : judge thou my cause.

Selected from the Book of Job, passim.

O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me ! Mine eye is dim by reason of sorrow, and all my members are as a shadow. I cry unto thee, and thou dost not hear me : I stand up, and thou regardest me not. If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself ; I am afraid of all my sorrows, I know that thou wilt not hold me innocent. Though I speak, my grief is not asswaged ; and though I forbear, what am I eased ? But now he hath made me weary : thou

hast made desolate all my company. And thou hast filled me with wrinkles, which is a witness against me : and my leanness rising up in me beareth witness to my face. When I say, My bed shall comfort me, my couch shall ease my complaint ; then thou scarest me with dreams, and terrifiest me through visions ; so that my soul chooseth strangling, and death rather than my life. I loathe it ; I would not live alway : let me alone ; for my days are vanity. Wherefore is light given to him that is in misery, and life unto the bitter in soul ; which long for death but it cometh not : and dig for it more than for hid treasure. My days are past, my purposes are broken off ; even the thoughts of my heart. When I looked for good, then evil came unto me ; and when I waited for light, then came darkness. What is my strength, that I should hope ? and what is mine end, that I should prolong my life ? Is my strength the strength of stones ? or is my flesh of brass ? Is not my help in me ? and is wisdom driven quite from me ? And where now is my hope ? yet all the days of my appointed time will I wait till my change come.



From the same.

Is there not an appointed time to man upon earth? are not his days also like the day of an hireling? As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work; so am I made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day. My flesh is clothed with worms and clods of dust; my skin is broken and become loathsome. My days are swifter than a weaver's shuttle, and are spent without hope. They are passed away as the swift ship, as the eagle that hasteth to the prey. O remember that my life is wind: mine eye shall no more see good. The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. My breath is

corrupt, my days are extinct, the graves are ready for me. If I wait, the grave is mine house : I have made my bed in the darkness. I have said to corruption, Thou art my father : to the worm, Thou art my mother, and my sister.

From the same.

Even to day is my complaint bitter ; my stroke is heavier than my groaning. The things that my soul refused to touch are as my sorrowful meat. For my sighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet ; yet trouble came. My face is foul with weeping, and on mine eyelids is the shadow of death ; not for any injustice in mine hands : also my prayer is pure. O earth, cover not thou my blood, and let my cry have no place. Also now, behold, my witness is in heaven, and my record is on high. My friends scorn me ; but mine eye poureth out tears unto God. O that one might plead for a man with God, as a man pleadeth for his neighbour !

When a few years are come, then I shall go the way whence I shall not return, even to the land of darkness and the shadow of death ; a land of darkness, as darkness itself ; and of the shadow of death, without any order, and where the light is as darkness. There the wicked cease from troubling : and there the weary be at rest. There the prisoners rest together ; they hear not the voice of the oppressor. The small and great are there ; and the servant is free from his master. They shall lie down alike in the dust, and the worms shall cover them.

From the same.

My soul is weary of my life ; I will leave my complaint upon myself ; I will speak in the bitterness of my soul. I will say unto God, Do not condemn me. Deliver me from the enemies' hand : redeem me from the hand of the mighty. Thou knowest that I am not wicked ; and there is none that can deliver out of thine hand. Thine hands have made me and fashioned me together round about ; yet thou dost destroy me. Remember, I beseech thee, that thou hast made me as the clay ; and wilt thou bring me into dust again ? Wherefore hidest thou thy face, and

holdest me for thine enemy? Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? Only do not two things unto me: then will I not hide myself from thee. Withdraw thine hand far from me: and let not thy dread make me afraid. Oh that I might have my request; and that God would grant me the thing that I long for! For now should I have lain still and been quiet, I should have slept: then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver.



From the same.

Oh that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea: therefore my words are swallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. His archers compass me round about; he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground. Know now that God hath overthrown me, and hath

compassed me with his net. Behold, I cry out of wrong, but am not heard : I cry aloud, but there is no judgment. He hath fenced up my way that I cannot pass, and he hath set darkness in my paths. He hath stripped me of my glory, and taken the crown from my head. He hath destroyed me on every side, and I am gone : and mine hope hath he removed like a tree. He hath made me also a byword of the people, and aforetime I was as a tabret. They have gaped upon me with their mouth ; they have smitten me upon the cheek reproachfully ; they have gathered themselves together against me. God hath delivered me to the ungodly, and turned me over into the hands of the wicked. I was at ease, but he hath broken me asunder : he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger : I am an alien in their sight. I called my servant, and he gave me no answer ; I intreated him with my mouth. My breath is strange to my wife, though I intreated for the children's sake of mine own body. Yea, young children despised me ;

I arose, and they spake against me. All my inward friends abhorred me: and they whom I loved are turned against me. My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away. Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.



From the same.

O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle; when the Almighty was yet with me, when my children were about me; when I washed my steps with butter, and the rock poured me out rivers of oil; when I went out to the gate through the city, when I prepared my seat in the street; 'The young men saw me, and hid themselves: and the aged arose, and stood up. The princes refrained talking, and

*H 3

laid their hands on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth. Then I said, I shall die in my nest, and I shall multiply my days as the sand. My root was spread out by the waters, and the dew lay all night upon my branch. My glory was fresh in me, and my bow was renewed in my hand. Unto me men gave ear, and waited, and kept silence at my counsel. After my words they spake not again; and my speech dropped upon them. And they waited for me as for the rain; and they opened their mouth wide as for the latter rain. If I laughed on them, they believed it not; and the light of my countenance they

cast not down. I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners. But now they that are younger than I have me in derision. I am their song, yea, I am their byword. They abhor me, they flee far from me, and spare not to spit in my face. Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me. Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction. They mar my path, they set forward my calamity, they have no helper. They came upon me as a wide breaking in of waters; in the desolation they rolled themselves upon me. Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud. And now my soul is poured out upon me; and the days of affliction have taken hold upon me. My bones are pierced in me in the night season: and my sinews take no rest. By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat. He hath cast me into the mire, and I am become like dust and ashes. Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance. My harp also is

turned to mourning, and my organ into the voice of them that weep.



From the same.

Let me be weighed in an even balance, that God may know mine integrity. Doth not he see my ways, and count all my steps? If I have walked with vanity, or if my foot hath hasted to deceit. If mine heart hath been deceived by a woman, or if I have laid wait at my neighbour's door. For this is an heinous crime; yea, it is an iniquity to be punished by the judges. For it is a fire that consumeth to destruction, and would root out all mine increase. If my step hath turned out of the way; and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; then let me sow, and let another eat, yea, let my offspring be rooted out. If I did despise the cause of my man-servant or of my maid-servant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him? Did not he that made me in the womb make him? and did not one

fashion us in the womb? If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (for from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;) if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate; then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. For destruction from God was a terror to me, and by reason of his highness I could not endure. If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much; if I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge: for I should have denied the God that is above. If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him: neither have I suffered my mouth to sin by wish-

ing a curse to his soul. The stranger did not lodge in the street; but I opened my doors to the traveller. Did not I weep for him that was in trouble? was not my soul grieved for the poor? Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door? If I covered my transgressions as Adam, by hiding mine iniquity in my bosom: if my land cry against me, or that the furrows likewise thereof complain; if I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

From the same.

I have sinned; what shall I do unto thee, O thou Preserver of men? I know that thou canst do every thing, and that no thought can be withholden from thee. How many are mine iniquities and sins? make me to know my transgression and my sin. Teach me, and I will hold my tongue: and cause me to understand wherein I have erred. I have borne chastisement, I will

not offend any more. That which I see not teach thou me : if I have done iniquity, I will do no more.



From the same.

I would seek unto God, and unto God would I commit my cause. O that I knew where I might find him ! that I might come even to his seat ! Will he plead against me with his great power ? No ; but he would put strength in me. Behold, I go forward, but he is not there ; and backward, but I cannot perceive him : on the left hand, where he doth work, but I cannot behold him : he hideth himself on the right hand, that I cannot see him : but he knoweth the way that I take : when he hath tried me, I shall come forth as gold. My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips : I have esteemed the words of his mouth more than my necessary food.



From the same.

Shall we receive good at the hand of God, and shall we not receive evil? Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Though he slay me, yet will I trust in him. He also shall be my salvation: for an hypocrite shall not come before him. As God liveth, who hath taken away my judgment: and the Almighty who hath vexed my soul; all the while my breath is in me, and the spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit. Till I die I will not remove my integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

*Selected from the Book of Wisdom, ch. 11. 12.
15. 16.*

Thou, O God, art gracious and true, long suffering, and in mercy ordering all things. For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine. For to know thee is perfect righteousness: yea, to know thy power is the root of immortality. For thine incorruptible spirit is in all things. Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness, they may believe on thee, O Lord. Who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand against thee, to be revenged for the unrighteous men? For neither is there any God but thou that carest for all, to whom thou mightest shew that thy judgment is not unright. Neither shall king nor tyrant be able to set his face against thee for any whom thou hast punished. For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth. When men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest. But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt. But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins. That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but it is thy word, which preserveth them that put their trust in thee. For that which was not destroyed of the fire, being warmed by a little sun beam, soon melted away: that it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee. Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished. For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all. Thou

hast mercy upon all ; for thou canst do all things, and winkest at the sins of men, because they should amend. For thou lovest all the things that are, and abhorrest nothing which thou hast made : for never wouldest thou have made any thing, if thou hast hated it. And how could any thing have endured, if it had not been thy will ? or been preserved, if not called by thee ? But thou sparest all : for they are thine, O Lord, thou lover of souls.

Selected from Isaiah, ch. 63, 64.

O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence ! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence ! For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. Thou

meetest him that rejoiceth, and worketh righteousness ; those that remember thee in thy ways : behold, thou art wroth : for we have sinned : in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags ; and we all do fade as a leaf ; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee : for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, O Lord, thou art our Father : we are the clay, and thou our potter ; and we are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever. Look down from heaven, and behold from the habitation of thy holiness and of thy glory. Behold, see, we beseech thee, we are all thy people. And thou, O Lord, art our Father, our Redeemer ; thy name is from everlasting.

From Hosea, ch. 6.

Come, and let us return unto the Lord : for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. After two days will he revive us : in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord : his going forth is prepared as the morning : and he shall come unto us as the rain, as the latter and former rain unto the earth.

From Micah, ch. 7.

I will look unto the Lord ; I will wait for the God of my salvation : my God will hear me. Rejoice not against me, O mine enemy : when I fall, I shall arise ; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me : he will bring me forth to the light, and I shall behold his righteousness.

From the same, ch. 6, 7.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Selected from Isaiah, ch. 42, 43, 44, 45. 49.

Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel. Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that

maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I will dry up thy rivers. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. For I am the Lord thy God, thy Saviour. I am the Lord, your Holy One, the creator of Israel, your Redeemer, your King. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that

giveth breath unto the people upon it, and spirit to them that walk therein; Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands.

From the same, ch. 61.

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For the earth bringeth forth her bud, and as the garden

causeth the things that are sown in it to spring forth ; so the Lord God will cause righteousness and praise to spring forth before all the nations.

From the same, ch. 69.

I will mention the lovingkindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

From the same, ch. 25.

O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. For thou hast made of a city an

heap ; of a defenced city a ruin : a palace of strangers to be no city ; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers as the heat in a dry place ; even the heat with the shadow of a cloud : the branch of the terrible ones shall be brought low. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke off his people shall he take away from off all the earth : for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God ; we have waited for him, and he will save us : this is the Lord ; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under

him, even as a straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim : and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

The Song of Isaiah, Isaiah, 26.

Trust ye in the Lord for ever : for in the Lord Jehovah is everlasting strength : for he bringeth down them that dwell on high ; the lofty city, he layeth it low : he layeth it low, even to the ground ; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. The way of the just is uprightness : thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee ; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night ; yea, with my spirit

within me will I seek thee early : for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favour be shewed to the wicked, yet will he not learn righteousness : in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up, they will not see : but they shall see, and be ashamed for their envy at the people ; yea, the fire of thine enemies shall devour them. Lord, thou wilt ordain peace for us : for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us : but by thee only will we make mention of thy name. They are dead, they shall not live ; they are deceased, they shall not rise : therefore hast thou visited and destroyed them, and made all their memory to perish. Thou hast increased the nation, O Lord, thou hast increased the nation : thou art glorified : thou hast removed it far unto all the ends of the earth. Lord, in trouble have they visited thee ; they poured out a prayer when thy chastening was upon them. Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs ; so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were

brought forth wind ; we have not wrought any deliverance in the earth ; neither have the inhabitants of the world fallen. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust : for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee : hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity : the earth also shall disclose her blood, and shall no more cover her slain.

A Thanksgiving, Isaiah, 12.

O Lord, I will praise thee : though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation ; I will trust, and not be afraid : for the Lord Jehovah is my strength and my song ; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the

people, make mention that his name is exalted. Sing unto the Lord ; for he hath done excellent things : this is known in all the earth. Cry out and shout, thou inhabitant of Zion : for great is the Holy One of Israel in the midst of thee.

Selected from Isaiah, ch. 8. 33. 40.

Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king ; he will save us. O Lord, be gracious unto us ; we have waited for thee : be thou their arm every morning, our salvation also in the time of trouble. At the noise of the tumult the people fled ; at the lifting up of thyself the nations were scattered. The Lord is exalted ; for he dwelleth on high : he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation : the fear of the Lord is his treasure. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light ? let him trust in the name of the Lord, and stay upon his God. The grass withereth,

the flower fadeth : but the word of our God shall stand for ever.

The Song of the Virgin Mary, St. Luke's Gospel, 1.

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden : for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy ; as he spake to our fathers, to Abraham, and to his seed for ever.

The Hymn of Zacharias, Luke, 1.

Blessed be the Lord God of Israel ; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David ; as he spake by the mouth of his holy prophets, which have been since the world began ; that we should be saved from our enemies, and from the hand of all that hate us ; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God ; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death to guide our feet into the way of peace. .

The Song of Simeon, Luke, 2.

Lord, now lettest thou thy servant depart in peace, according to thy word : for mine eyes have seen thy salvation, which thou hast prepared before the face of all people ; a light to lighten the Gentiles, and the glory of thy people Israel.

From St. Paul's Second Epistle to the Corinthians, ch. 1.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

From the same, ch. 13.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with *us* all. Amen.

From St. Paul's Epistle to the Romans, ch. 11.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

From St. Paul's Epistle to the Ephesians, 3.

Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

From the General Epistle of Jude.

Now unto him that is able to keep *us* from falling, and to present *us* faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

From 1 Peter, 5.

The God of all grace, who hath called *us* unto his eternal glory by Jesus Christ, after that *we* have suffered awhile, make *us* perfect, stablish, strengthen, settle *us* : to him be glory and dominion for ever and ever. Amen.

Selected from the Revelations.

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. Thou art righteous, O Lord, which art, and wast, and that shalt be : true and

righteous are thy judgments. Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy : for all nations shall come and worship before thee ; for thy judgments are made manifest. Praise our God, all ye his servants, and ye that fear him, both small and great. Alleluia : for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him, and worship him that made heaven, and earth, and the sea, and the fountains of waters. Thou art worthy, O Lord, to receive glory and honour and power : for thou hast created all things, and for thy pleasure they are and were created. Alleluia ; salvation, and glory, and honour, and power, unto the Lord our God : salvation to our God which sitteth upon the throne, and unto the Lamb. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father : to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds ; and every eye shall see him, and they also which pierced him : and all

kindreds of the earth shall wail because of him. Even so, Amen. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, *shall give* blessing, and honour, and glory, and power unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

From Hebrews, ch. 13.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make *us* perfect in every good work to do his will, working in *us* that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

OCCASIONAL PRAYERS.

“ Pray for one another, that ye may be healed.”

JAMES, v. 16.

PRAYERS AND PETITIONS.

BISHOP TAYLOR.

O God of infinite mercy, who hast compassion on all men, and relievest the necessities of all that call to thee for help ; hear the prayers of thy servant, who is unworthy to ask any petition for himself, yet in humility and duty is bound to pray for others. O let thy mercy descend upon the whole church ; preserve her in truth and peace, in unity and safety, in all storms, and against all temptations and enemies ; that the offering to thy glory the never-ceasing sacrifice of prayer and thanksgiving may advance the ho-

nour of her Lord, be filled with his spirit, and partake of his glory. Amen.

In mercy remember the King ; preserve his person in health and honour, his crown in wealth and dignity, his kingdom in peace and plenty, the churches under his protection in piety and knowledge, and a strict and holy religion ; keep him perpetually in thy fear and favour, and crown him with glory and immortality. Amen.

Remember them that minister about holy things ; let them be clothed with righteousness, and sing with joyfulness. Amen.

Bless thy servant (my wife or husband) with health of body and spirit. O let the hand of thy blessing be upon his head night and day, and support him in all necessities, strengthen him in all temptations, comfort him in all his sorrows, and let him be thy servant in all changes ; and make us both to dwell with thee for ever in thy favour, in the light of thy countenance, and in thy glory. Amen.

Bless my children with healthful bodies, with good understandings, with the graces and gifts of thy spirit, with sweet dispositions and holy habits ; sanctify them throughout in their bodies, and souls, and spirits, and keep them unblameable to the coming of our Lord Jesus. Amen.

Be pleased, O Lord, to remember my friends, all that have prayed for me, and all that have done me good, (*here name those whom you would particularly recommend.*) Do thou good to them, and return all their kindness double into their own bosom, rewarding them with blessings, sanctifying them with thy grace, and bringing them to glory.

Let all my family and kindred, my neighbours and acquaintance, receive the benefit of my prayers, and the blessings of God, the comforts and supports of thy providence, and the sanctification of thy spirit.

Relieve and comfort all the persecuted and afflicted, speak peace to troubled consciences, strengthen the weak, confirm the strong, instruct the ignorant, deliver the oppressed from him that spoileth him, and relieve the needy that hath no helper; and bring us all, by the waters of comfort, and in the ways of righteousness, to the kingdom of rest and glory; through Jesus Christ our Lord. Amen.

'To God the Father of our Lord Jesus Christ; to the eternal Son, that was incarnate and born of a Virgin; to the Spirit of the Father and the Son, be all honour and glory, worship and and thanksgiving, now and for ever. Amen.

MSS.

Almighty God, Father of all mercy, and parent of all good, pardon, we most humbly beseech thee, the wanderings and inconstancies of our nature; forgive us all our unintentional errors, and aid us in struggling against our greater faults; show us the hideousness of vice, and arm our souls against the assailings of temptation. Judge us not according to our deserts; for who amongst us can be justified in thy sight? Thou, O God, knowest what is most fitting for our state: thou wilt grant or withhold the object of our petitions, as seemeth to thy godly wisdom most conducive to our good. Teach us to extend to others those blessings which thou hast bestowed on us; and enable the ministers of thy faith to unite the wandering children of error in the fellowship of thy church, through the influence and mediation of our Lord and Saviour Jesus Christ. Amen.

MSS.

Almighty God, we approach thee in all gratitude and thankfulness for thy manifold mercies;

we pray thee, in all humility, for a continuance of this thy bountiful and loving kindness, which thou hast vouchsafed to us and to all the creatures of thy hand, from the beginning of the world to the present hour. Instruct us, O Lord, to feel our own unworthiness, in the contemplation of thy omnipotence ; to correct our errors, amend our lives ; and when a criminal-neglect of thy sacred ordinances deadens their influence on our conduct, chasten us in thy mercy, that we may avoid the heavy judgment of thine anger. Teach us to love one another as Christ loved us : awaken in us a spirit to profit by the precepts of thy holy Gospel : incite us to imitate, as far as our nature will admit, the great, the pure, the exalted example of our blessed Redeemer, in whose impressive form of prayer we offer up our supplications at the throne of grace ; saying, Our Father, &c.

DR. JOHNSON.

O Lord, my maker and protector, who hast graciously sent me into this world to work out my salvation, enable me to drive from me all such unquiet and perplexing thoughts as may mislead or hinder me in the practice of those duties

which thou hast required. When I behold the works of thy hands, and consider the course of thy providence, give me grace always to remember that thy thoughts are not my thoughts, nor thy ways my ways; and while it shall please thee to continue me in this world, where much is to be done, and little to be known, teach me, by thy Holy Spirit, to withdraw my mind from unprofitable and dangerous enquiries, from difficulties vainly curious, and doubts impossible to be solved. Let me rejoice in the light which thou hast imparted, let me serve thee with active zeal and humble confidence, and wait with patient expectation for the time in which the soul which thou receivest shall be satisfied with knowledge. Grant this, O Lord, for Jesus Christ's sake. Amen.

BISHOP TAYLOR.

O holy and most gracious Lord, who by thy precepts and practice didst command us to be meek and humble; grant me the grace, as thou hast afforded me the example; command whatsoever thou pleasest, and enable me to do whatsoever thou commandest; correct in me all proud thoughts and vain opinions of myself; let me,

in acknowledging thy goodness, bring forth the fruits of what thou hast done for me. Let me not boast myself for what I have received; for from thy mercy, and not my own deserts, do they proceed. Let no riches make me ever forget myself, no poverty ever make me forget thee. Let nor hope nor fear, nor pleasure nor pain, no accident without, no weakness within, deter me from my duty, or turn me from the ways of thy commandments. O let thy spirit dwell with me for ever, and make my soul just and charitable, full of honesty, full of religion, resolute and constant in holy purposes, and inflexible to evil. Make me humble and obedient, peaceable and pious: let me never envy any man's good, nor deserve to be despised myself. Teach me to regulate my whole conduct by the tenor of thy gospel; to pay the debt of gratitude which I owe for all thy mercies and lovingkindness, and to dispense, according to my power, a portion of that good which thou hast bestowed upon me to my fellow-creatures; and make the sacrifice of my heart and devotion of my soul to the service of heaven, acceptable to the Almighty Ruler of the universe; through thy mediation, O Lord Jesus Christ. Amen.



By the same.

O Almighty God, Father and Lord of all the creation, who hath disposed all things and all chances so as may best glorify thy wisdom, and serve the ends of thy justice, and magnify thy mercy, thy secret and undiscernible ways bringing good out of evil; I most humbly beseech thee to give me wisdom from above, that I may adore thee, and admire thy ways and footsteps, which are in the great deep, and not to be searched out. Teach me to submit to thy providence in all things, to be content in all changes of person and condition, to be temperate in prosperity, and to read my duty in the lines of thy mercy; and in adversity to be meek, patient, and resigned; and to look through the cloud, that I may wait for the consolation of the Lord, and the day of redemption; in the mean time doing my duty with an unwearied diligence, and an undisturbed resolution, having no fondness for the vanities and possessions of this world, but laying up my hopes in heaven, and the rewards of holy living, and being strengthened with the Spirit in the inner man; through Jesus Christ our Lord. Amen.

By the same.

O eternal God, merciful and gracious, vouchsafe thy favour and thy blessing to thy servant : let the love of thy mercies, and the dread and fear of thy majesty, make me careful and inquisitive to search thy will, and diligently to perform it ; and to persevere in the practices of a holy life, even till the last of my days. Amen.

By the same.

Bless me, gracious God, in my calling to such purposes as thou shalt choose for me, or employ me in : relieve me in all sadness and sickness, give me patience in my sorrows, confidence in thee, and grace to call upon thee in all temptations. O be thou my guide in all my actions, my protector in all dangers : give me a healthful body and a clear understanding, a sanctified and just, a charitable and humble, a religious and a contented spirit : let not my life be miserable and wretched, nor my name stained with sin and shame, nor my condition lifted up to a tempting and dangerous fortune ; but let my state be blessed, my conversation useful to my neigh-

bours, and pleasing to thee; that, when my body shall lie down in its bed of darkness, my soul may pass into the regions of light, and live with thee for ever; through Jesus Christ. Amen.

Three Prayers, written by DR. JOHNSON, on his Birth-Day.

Almighty and most merciful Father, who yet sparest and yet supportest me, who supportest me in my weakness, and sparest me in my sins, and hast now granted me to begin another year; enable me to improve the time which is yet before me to thy glory and my own salvation. Impress upon my soul such repentance of the days mispent in idleness and folly, that I may henceforward diligently attend to the business of my station in this world, and to all the duties which thou hast commanded. Let thy holy Spirit comfort and guide me, that in my passage through the pains or pleasures of the present state I may never be tempted to forgetfulness of thee. Let my life be useful, and my death be happy; let me live according to thy laws, and die with just confidence in thy mercy; for the sake of Jesus Christ our Lord. Amen.

Almighty and most merciful Father, who hast granted me to prolong my life to another year, look down upon me with pity. Let not my manifold sins and negligences avert from me thy fatherly regard. Enlighten my mind, that I may know my duty ; that I may perform it, strengthen my resolution. Let not another year be lost in vain deliberations ; let me remember, that of the short life of man, a great part is already past in sinfulness and sloth. Deliver me, gracious Lord, from the bondage of evil customs, and take not from me thy holy spirit ; but enable me so to spend my remaining days, that, by performing thy will, I may promote thy glory ; and grant, that after the troubles and disappointments of this mortal state, I may obtain everlasting happiness ; for the sake of Jesus Christ our Lord. Amen.



O God, the Creator and Preserver of all mankind, Father of all mercies, I thine unworthy servant do give thee most humble thanks for all thy goodness and lovingkindness to me. I bless thee for my creation, preservation, and redemption, for the knowledge of thy Son Jesus Christ, for the means of grace, and the hope of glory.

In the days of childhood and youth, in the midst of weakness, blindness, and danger, thou hast protected me; amidst afflictions of mind, body, and estate, thou hast supported me; and amidst vanity and wickedness thou hast spared me. Grant, O merciful Father, that I may have a lively sense of thy mercies. Create in me a contrite heart, that I may worthily lament my sins and acknowledge my wickedness, and obtain remission and forgiveness through the satisfaction of Jesus Christ. And, O Lord, enable me, by thy grace, to redeem the time which I have spent in sloth, vanity, and wickedness; to make use of thy gifts to the honour of thy name; to lead a new life, in thy faith, fear, and love; and finally, to obtain everlasting life. Grant this, Almighty Lord, for the merits and through the mediation of our most holy and blessed Saviour Jesus Christ; to whom, with thee and the Holy Ghost, Three Persons, and One God, be all honour and glory, world without end. Amen.



*Two Prayers, written by DR. JOHNSON, on the
New Year.*

Almighty God, merciful Father, who hast granted to me the beginning of another year, grant that I may employ thy gifts to thy glory and my own salvation. Excite me to amend my life, give me good resolutions, and enable me to perform them. As I approach the grave, let my faith be invigorated, my hope exalted, and my charity enlarged. Take not from me thy Holy Spirit; but in the course of my life protect me, in the hour of death sustain me, and, finally, receive me to everlasting happiness; for the sake of Jesus Christ. Amen.



Almighty God, by whose will I was created, and by whose providence I have been sustained; by whose mercy I have been called to the knowledge of my Redeemer, and by whose grace, whatever I have thought or acted acceptable to thee has been inspired and directed: grant, O Lord, that in the reviewing of my past life I may recollect thy mercies to my preservation, in

whatever state thou preparest for me ; that in affliction I may remember how often I have been succoured, and in prosperity may know and confess from whose hand the blessing is received. Let me, O Lord, so remember my sins, that I may abolish them by true repentance ; and so improve the year to which thou hast graciously extended my life, and all the years which thou shalt yet allow me, that I may hourly become purer in thy sight ; so that I may live in thy fear and die in thy favour, and find mercy at the last day ; for the sake of Jesus Christ. Amen.



Five Prayers written by DR. JOHNSON, previous to the commencement of his different studies.

On the study of religion.

Almighty God, our heavenly Father, without whose help labour is useless, without whose light search is vain, invigorate my study and direct my enquiries, that I may, by due diligence and right discernment, establish myself and others in thy holy faith. Take not, O Lord, thy holy spirit from me ; let not evil thoughts have dominion in my mind ; let me not linger in ignorance,



but enlighten and support me ; for the sake of
Jesus Christ our Lord. Amen.

Almighty God, in whose hands are all the powers of man ; who givest understanding, and takest it away ; who, as it seemeth good unto thee, enlightenest the thoughts of the simple, and darkenest the meditations of the wise ; be present with me in my studies and enquiries. Grant, O Lord, that I may not lavish away the life which thou hast given me on useless trifles, nor waste it in vain searches after things which thou hast hidden from me. Enable me, by thy holy Spirit, so to shun sloth and negligence, that every day may discharge part of the task which thou hast allotted me ; and so further with thy help that labour, which, without thy help, must be ineffectual, that I may obtain, in all my undertakings, such success as will most promote thy glory, and the salvation of my own soul ; for the sake of Jesus Christ. Amen.

O God, who hast ordained that whatever is to be desired should be sought by labour ; and who, by thy blessing, bringest honest labour to good effect ; look with mercy upon my studies and endeavours. Grant me, O Lord, to design only what is lawful and right ; and afford me calmness of mind and steadiness of purpose, that I may so do thy will in this short life, as to obtain happiness in the world to come ; for the sake of Jesus Christ our Lord. Amen.



Before the study of the law.

Almighty God, the giver of wisdom, without whose help resolutions are vain, without whose blessing study is ineffectual ; enable me, if it be thy will, to attain such knowledge as may qualify me to direct the doubtful, and instruct the ignorant ; to prevent wrongs, and terminate contentions ; and grant that I may use that knowledge which I shall attain to thy glory and my own salvation ; for Jesus Christ's sake. Amen.



Before writing the Rambler.

Almighty God, the giver of all good things, without whose help all labour is ineffectual, and without whose grace all wisdom is folly ; grant, I beseech thee, that in this my undertaking thy holy Spirit may not be withheld from me ; but that I may promote thy glory, and the salvation both of myself and others. Grant this, O Lord, for the sake of Jesus Christ. Amen.

Prayers for persons advanced in life.—MERRICK.

O gracious Lord, my Maker and my Preserver, I give thee thanks for the long continuance which thou hast granted me in this world, in order that I may be the better prepared for another. Enable me, by thy grace, to make a right use of the time afforded me, and give me a true and deep repentance of the sins which I have committed. Support me, by thy help, under the infirmities of age ; keep me from covetousness, and fretfulness, and from all unreasonable fears and cares. Give me that degree of ease and

health which thou seest most convenient for me ; wean my affections and desires from the things of this life, and keep me continually prepared for death ; through Jesus Christ. Amen.

DR. JOHNSON.

Almighty God, most merciful Father, look down upon me with pity. Thou hast protected me in childhood and youth ; support me, Lord, in my declining years. Preserve me from the dangers of sinful presumption : give me, if it be best for me, stability of purposes, and tranquillity of mind : let the year which I have now begun be spent to thy glory, and to the furtherance of my salvation. Take not from me thy holy Spirit ; but as death approaches, prepare me to appear joyfully in thy presence ; for the sake of Jesus Christ our Lord. Amen.

By the same.

Almighty and most merciful Father, who hast continued my life from year to year, grant that by longer life I may become less desirous of sinful pleasures, and more careful of eternal hap-

piness. As age comes upon me, let my mind be more withdrawn from vanity and folly, more enlightened with the knowledge of thy will, and more invigorated with resolution to obey it. O Lord, calm my thoughts, direct my desires, and fortify my purposes. If it shall please thee, give quiet to my latter days; and so support me with thy grace, that I may die in thy favour; for the sake of Jesus Christ our Lord. Amen.

Five Prayers, written by DR. JOHNSON, preparatory to receiving the Sacrament.

Almighty God, by whose mercy I am now about to commemorate the death of my Redeemer, grant that from this time I may so live, as that his death may be efficacious to eternal happiness. Enable me to conquer all evil customs; deliver me from evil and vexatious thoughts; grant me light to discover my duty, and grace to perform it. As my life advances, let me become more pure and more holy. Take not from me thy holy Spirit, but grant that I may serve thee with diligence and confidence; and when thou shalt call me hence, receive me to everlasting happiness; for the sake of Jesus Christ our Lord. Amen.

Almighty and most merciful Father, look down upon my misery with pity; strengthen me, that I may overcome all sinful habits; grant that I may, with effectual faith, commemorate the death of thy Son Jesus Christ, so that all corrupt desires may be extinguished, and all vain thoughts may be dispelled. Enlighten me with true knowledge, animate me with reasonable hope, comfort me with a just sense of thy love, and assist me to the performance of all holy purposes; that after the sins, errors, and miseries of this world, I may obtain everlasting happiness; for Jesus Christ's sake. Amen.

Trust in God, O my soul. O God, let me trust in thee.

Almighty God, by whose mercy I am now permitted to commemorate my redemption by our Lord Jesus Christ, grant that this awful remembrance may strengthen my faith, enliven my hope, and increase my charity; that I may trust in thee with my whole heart, and do good according to my power. Grant me the help of thy holy Spirit, that I may do thy will with diligence, and suffer it with humble patience; so that when thou shalt call me to judgment, I may

obtain forgiveness and acceptance ; for the sake of Jesus Christ our Lord and Saviour ; to whose covenant I now implore admission ; of the benefit of whose death I implore participation. For his sake have mercy upon me, O God ; for his sake, O God, pardon and receive me.

Almighty and most merciful Father, I am now about to commemorate once more, in thy presence, the redemption of the world by our Lord and Saviour thy Son Jesus Christ. Grant, O most merciful God, that the benefit of his sufferings may be extended to me. Grant me faith, grant me repentance, illuminate me with thy holy Spirit, enable me to form good purposes, and to bring these purposes to good effect. Let me so dispose my time, that I may discharge the duties to which thou shalt vouchsafe to call me ; and let that degree of health, to which thy mercy has restored me, be employed to thy glory. O God, invigorate my understanding, compose my perturbations, recal my wanderings, and calm my thoughts ; that, having lived, while thou shalt grant me life, to praise thee and do good, I may, when thy call shall summon me to another state, receive mercy from thee ; for Jesus Christ's sake. Amen.

Almighty and most merciful Father, I am now, as to human eyes it seems, about to commemorate, for the last time, the death of thy Son Jesus Christ, our Saviour and Redeemer. Grant, O Lord, that my whole hope and confidence may be in his merits and thy mercy; enforce and accept my imperfect repentance; make this commemoration available to the confirmation of my faith, the establishment of my hope, and the enlargement of my charity; and make the death of thy Son Jesus Christ effectual to my redemption. Have mercy upon me, and pardon the multitude of my offences. Bless my friends, have mercy upon all men. Support me, by thy holy Spirit, in the days of weakness, and at the hour of death; and receive me, at my death, to everlasting happiness; for the sake of Jesus Christ. Amen.

For Christmas Day.—MSS.

Almighty and most merciful God, Lord and Father of all things in heaven and on earth, before thy high throne we prostrate ourselves, and raise our hearts in grateful praise and thanksgiv-

ing in thy holy temple. This day hast thou given us thine only begotten Son, the mighty God, the Prince of Peace, as thou hadst promised through thy prophets: this day do we bend in gratitude before thee for the holy gift, the high behest which thou, Lord, in thy merciful and tender love towards the creatures of thy hand, hast bestowed upon us, vouchsafing to redeem, through the intercession of thy pure and immaculate Son, thy rebellious people; and to turn them from their perverse and sinful ways to the pure worship of thee, through the means and mediation of our Lord and Saviour Jesus Christ, the heir of all things, the brightness of thy glory, and the express image of thyself. We praise, we laud, we extol thy mercy and thy lovingkindness towards us. O let our gratitude bring forth the fruits of thy goodness; and aid us, with thy holy Spirit, to throw off the old, and take upon us the new man; that so devoting ourselves to thy service in purity of worship and simplicity of heart, the great sacrifice and atonement which thou hast accepted for the transgressions of our former nature may not have been made in vain. Endue us with thy grace, and strengthen us in thy faith, fear and love, that we may wean all our

affections from the things of this world, and set our hearts and feelings on the promises of bliss eternal, which thou hast given us through thy Son, our Lord, our Saviour and Redeemer Jesus Christ ; to whom be all glory, and praise, and might, and dominion, with thee, and with the Holy Ghost, for ever and ever. Amen.

For Good Friday.—MSS.

All powerful Ruler of the universe, at whose mighty word the corners of the earth tremble, and the mountains shake to their bases ; who ridest on the storm, and doth let loose thine anger in the whirlwind ; O let thy justly-excited wrath cease, and let not the fulness of thine indignation be poured out upon guilty man. In all humility we prostrate ourselves before thee ; we acknowledge our sin, and the weight of our transgression is very heavy upon us. Hear us, have mercy upon us, for we are fallen low and in despair. Thou, Lord, didst send thy Son on earth for our redemption : thine only-begotten did leave the realms of bliss, to taste the bitter cup of misery and death, to drink the very dregs of human affliction. Rejected of men, whom he came down to save, he was a

man of sorrows, and acquainted with grief; he was persecuted for our transgressions, and bruised for our iniquities; a stranger on the earth which was fashioned by his hands, and an outcast among the people whom his Father had made. O Lord God, great disposer of events, where shall I hide my head? where avoid thy dreadful presence? I am ashamed of my nature, for the cruelty of man is great. I dread thy wrath, for thy people have rebelled, and have not heard thy word. They have laid their sacrilegious hands upon our Lord and Saviour; they have smitten and scourged him, and led him out to crucifixion. They oppress him, and he is afflicted, but he opens not his mouth. He is brought as a lamb to the slaughter, but he is dumb, and reproacheth them not. When I behold him stretched upon the cross, in the agonies of death, surrounded by his persecutors, the bloody sweat dropping from the sacred brow of our Lord, our Master and Redeemer, how can I expect to escape the heavy and wrathful displeasure of the Almighty? Who shall redeem us from the burthen of our sin? Who shall blot out our iniquities? We cannot do these things of ourselves, for we are weak, frail, and fallible beings. Who shall be our guide? Who shall open the gates of heaven, and bid us come in? Thou, Lord,

whom we persecuted ; thou Saviour of the world, whom we smote, thou hast made thyself a propitiation for the wickedness of man, and hast offered up thine own immaculate body as a free-will offering and sacrifice for his transgressions. Thou, Lord Christ, who, when mocked, derided, and insulted, in thy last bitter anguish didst pray for thy persecutors, thou shalt plead our cause with the avenging God, and avert the heavy judgment of his anger. Thou shalt gather thy flock within the fold, and thy mercy shall grant what thy judgment would withhold. Thou wilt receive the penitent, nor shut the door upon the sinner who shall transgress no more. O Almighty God, let these our hopes be confirmed at thy mercy seat, and let the memory of this day's ingratitude and cruelty be washed away from the book of thy judgments : but impress upon our minds for ever the awful recollection, that it be a warning in the hour of temptation, a barrier against future transgression. Let the silent reproach it breathes within us, warm our souls with redoubled exertion to wash our crime away, and render ourselves worthy and meet partakers of the everlasting kingdom which is prepared above by our Lord and Saviour and Redeemer Jesus Christ ; to whom, with Al-

mighty God, and the Holy Spirit, be all praises for evermore. Amen.

For Easter Day.—MSS.

Almighty God, whose mercy and lovingkindness are, like unto thy power, immeasurable and unbounded, receive our praises and thanksgivings for the abundant display of both, which we record and celebrate this day. Thou hast overcome the power of death, and thrown open the gates of everlasting bliss to those who truly believe and faithfully obey thy sacred word. Christ, thine only begotten Son, is risen from the dead, and hath dispelled the clouds that gathered round us; hath given us new day, and offered to us new hopes. Christ is risen, and sitteth at thy right hand, O Lord, Father of all. He who has mediated for our sins, shall be our advocate with thee for thy continued mercy towards us. Our sins were grievous and heavy to bear, but he has relieved us from the burthen of them. Turn, then, O Lord, our grateful and obedient hearts toward the path our gracious Saviour hath opened before us. Cleanse us from

all perverseness, and instill into our minds good desires : teach us to set our affections above all worldly temptation, and direct our regards to that point where only true happiness is to be found—in that haven, where, after the storms of life and the persecution of man are hushed and are no more, we may rest from our labours in those blissful mansions which thou hast prepared for those that love thee, and reap the fruits of a well-fought fight against the temptations of our mortal state. Oh may my pious resolution, inspired by these reflexions, never waver. May my heart, warmed by the contemplation of this day's mercy, never forget its duty, or turn from the tenor of thy precepts. I do not presume, O Lord, to profess to do these things of myself : I am weak and fallible, and without thee my wisest and best resolves were vain and of no avail. Confirm the feelings within me, which, with winged hope, ascend the realms of bliss ; and let my steps not wander, whilst my thoughts are fixed on thee, O God Almighty, and thy Son, our Lord and Saviour Jesus Christ ; to whom, with thee and the Holy Ghost, be all honour and glory for ever. Amen.

*Prayers to be used in sickness.**MSS.*

What though, O Lord, my sufferings be great and intense, yet thou canst alleviate or remove them by thy word. When I cry unto thee, it is in confidence that thou wilt hear my prayer, and stretch out thy hand of power to relieve me. Mercifully assist me, O gracious God, nor let my supplication be passed unheeded, nor my petition be rejected ; for though I have sinned, yet have I believed ; and it was the flesh that rebelled against me, when I neglected to do thy will, and act up to thy commands ; thou hast chastened me, and I complain not. 'Thou hast brought me back to reflect upon thy mercies and my own unworthiness, and on the bed of sickness I acknowledge thy past goodness whilst I labour under thy present displeasure : I bow me to thy will, and submit without a murmur to thy decree. It is thou, Lord, who hast given life, it is thine to take it at thy pleasure. Though heavy be my pains, and sore the evil that afflicts me, I will not cry out, or rebel against the mandate of my God. I will pray for alleviation, lest my mortal part should fail before I have made atonement for my past transgressions.

Teach me, O Lord, thus to bear up against all human affliction, and to arm my mind against adversity, by the great example of my Redeemer; that, animated by his practice, and consoled by his promises, I may look up to that goal, where all my woes shall sleep, and, by thy good mercy, my soul shall arrive at true bliss and happiness with thee, the Son and holy Spirit, for ever and ever. Amen.

JENKS.

O merciful God, thou hast long kept thy servant under thy chastening hand, thou hast made me acquainted with grief, and my sickness is even become my familiar companion. Yet, O blessed Lord, grant that I may not be impatient under thy chastisement, who art pleased to wait so long for the return of a sinner: but let me remember that thou hast kind intentions even in thy bitterest dispensations; that thou chastenest him whom thou lovest, and afflictest even those whom thou receivest. Teach me, O gracious Father, to see thy love in thy chastisement, that I may humble myself under thy mighty hand. Yet that my faith may not fail me, nor my patience be quite overcome, grant me ease and re-

laxation from my pain, and a happy conclusion of this long visitation. In the mean time, grant that I may neither despise thy chastening, nor faint under thy rebukes, but employ the time which thou lendest, and improve the affliction which thou continuest, as a gracious opportunity for my spiritual advantage; that, under the decays of the body the inner man may be renewed day by day; and that whatever appertains to my everlasting salvation may be promoted and perfected, through the riches of thy grace and the multitude of thy mercies, in Jesus Christ. Amen.

DR. JOHNSON.

Almighty God, merciful Father, whose providence is over all thy works, look down with pity upon the diseases of my body, and the perturbations of my mind. Give thy blessing, O Lord, to the means which I shall use for my relief, and restore ease to my body, and quiet to my thoughts. Let not my remaining life be made useless by infirmities; neither let health, if thou shalt grant it, be employed by me in disobedience to thy laws; but give me such a sense of my pains as may humble me before thee, and such remembrance of thy mercy, as may pro-

duce honest industry and holy confidence. And, O Lord, whether thou ordainest my days to be passed in ease or anguish, take not from me thy Holy Spirit, but grant that I may attain everlasting life; for the sake of Jesus Christ our Lord. Amen.

BISHOP TAYLOR.

O God, wonderful both in thy mercies and judgments, grant that the sense of thy servant's present afflictions may not cause him to forget thy former mercies which thou hast bestowed upon him. O therefore let the remembrance of those many and great blessings he hath so long enjoyed at thy hands be now the proper motives and incentives to the virtues of patience and humility; causing him chearfully to resign himself to thy blessed will, under all the dispensations of thy providence, though ever so hard; and patiently to wait for the return of thy lovingkindness in Jesus, which is better than life. Amen.

DR. HAMMOND.

O Lord, bless, keep, and defend this thy servant with thy heavenly grace and benediction, that he may continue thine for ever, and daily increase in thy holy Spirit more and more, until he comes to thy everlasting kingdom. Let thy mighty hand and outstretched arm, O Lord, be ever his defence ; thy mercy and lovingkindness in Jesus Christ, thy dear Son, his salvation ; thy true and holy word his instruction ; thy grace and holy Spirit his comfort and consolation ; both now and at the hour of death. Amen.

BISHOP PATRICK.

Look down, O Lord, we humbly beseech thee, with an eye of compassion on thy poor distressed servant, who hath so long laboured under this heavy affliction ; and as the outward man is decayed and brought low by the tediousness of his distempers, do thou be pleased to support him in the inner man by the gracious assistance of thy holy Spirit. Give him unfeigned repentance for all the errors of his past life, and steadfast re-

solution to amend them, should length of days be allowed him. Grant him a lively hope of that immortal bliss which is promised to all true christians ; implant in him a strong sense of thy fatherly love and care over him, which may make him heartily love and entirely confide in thee ; and lead him in all confidence to resign both soul and body to thy all-wise and merciful disposal. We know there is nothing that is impossible to thee. Thou canst bring him up even from the gates of death, and grant him a longer continuance among us. May it be thy good pleasure, O most gracious God, still to continue him here : spare him, O Lord, and deliver him also speedily from the misery under which he hath so long groaned. Increase and strengthen his patience, and fortify his mind under thy dispensations. Teach him to bear, with an equal mind, what thou thinkest fit to lay upon him ; so that, approving himself to thee in these and all other virtues, while thou tryest him by so sore an affliction, he may say at the last, with the holy Psalmist, " It was good for me that I was in trouble." Unto thy mercy we commend his case : send the Holy Spirit to be his comforter, thy good angels to be his guardians ; direct those who are to advise and prescribe the means of his restoration, and bring him to praise

thee again in the assemblies of thy saints upon earth, (or if thou hast otherwise disposed in thy wise counsels,) to praise thee in the great assembly of saints and angels in heaven; through Jesus Christ our Lord and only Saviour, to whom, with thee, and the Holy Spirit, be all praise, love, and obedience, world without end. Amen.

Prayers to be used in trouble and affliction.

MERRICK.

Almighty God, who beholdest with compassion and mercy the weakness and frailties of us thy sinful creatures, look down on me, I beseech thee, and deliver me, if it be thy blessed will, from the distress of mind under which I labour. Strengthen my judgment and inform my understanding, that I may rightly know my duty; and grant that I may act on all occasions, and in every circumstance of life, in the manner most acceptable to thee. Pardon my secret sins and infirmities, and preserve me from all wilful neglects and offences. If thou seest it consistent with thy glory, and with the everlasting welfare of my soul, fill me with that fervency of affection

towards thee, and with that measure of spiritual comfort and assurance, which may preserve my mind in a frame of chearfulness and composure. But if trouble and bitterness of mind be more expedient for me, continue to me both this and all other afflictions which thou seest most conducive to my future happiness, and grant that I may bear them with patience and resignation. Let thy holy Spirit direct and support me under every trial, and enable me so to walk in thy faith and fear, that I may at last be received into thy heavenly kingdom; through the merits and mediation of thy Son Jesus Christ, our blessed Lord and Saviour. Amen.

DR. JOHNSON.

Almighty and most merciful Father, who lovest those whom thou punishest, and turnest away thy anger from the penitent, look down with pity upon my sorrows, and grant that the affliction which it has pleased thee to bring upon me may awaken my conscience, enforce my resolutions of a better life, and impress upon me such conviction of thy power and goodness, that I may place in thee my only felicity, and en-

deavour to please thee in all my thoughts, words, and actions. Grant O Lord, that I may not languish in fruitless and unavailing sorrow, but that I may consider from whose hand all good and evil is received, and may remember that I am punished for my sins, and hope for comfort only by repentance. Grant, O merciful God, that by the assistance of thy Holy Spirit I may repent and be comforted; obtain that peace which the world cannot give; pass the residue of my life in humble resignation and chearful obedience; and when it shall please thee to call me from this mortal state, resign myself into thy hands with faith and confidence; and finally obtain mercy and everlasting happiness; for the sake of Jesus Christ our Lord. Amen.

By the same.

O Lord, our heavenly Father, without whom all purposes are frustrate, all efforts are vain, grant me the assistance of thy Holy Spirit, that I may not sorrow as one without hope, but may now return to the duties of my present state, with humble confidence in thy protection; and so govern my thoughts and actions, that neither business may withdraw my mind from thee, nor

idleness lay me open to vain imaginations ; that neither praise may fill me with pride, nor censure with discontent ; but that in the changes of this life I may fix my heart upon the reward which thou hast promised to them that serve thee, and that whatever things are true, whatever things are honest, whatever things are just, whatever are pure, whatever are lovely, whatever are of good report, wherein there is virtue, wherein there is praise, I may think upon and do, and obtain mercy and everlasting happiness. Grant this, O Lord, for the sake of Jesus Christ. Amen.

Thanksgivings.

DR. JOHNSON.

Almighty God, my creator and my judge, who givest life, and takest it away, enable me to return sincere and humble thanks for my late deliverance from imminent death. So govern my future life by thy holy spirit, that every day which thou shalt permit to pass over me may be spent in thy service, and leave me less tainted with wickedness, and more submissive to thy will. Enable me, O Lord, to glorify thee for

that knowledge of my corruption, and that sense of thy wrath, which my disease, and weakness, and danger awakened in my mind: give me such sorrow as may purify my heart, such indignation as may quench all confidence in myself, and such repentance as may, by the intercession of my Redeemer obtain pardon. Let the commemoration of the sufferings and death of thy Son, which I am now, by thy favour, once more permitted to make, fill me with faith, hope, and charity: let my purposes be good, and my resolutions unshaken; and let me not be hindered or distracted by vain and useless fears; but, through the time that yet remains, guide me by thy holy spirit, and finally receive me to everlasting life, for the sake of Jesus Christ our Lord and Saviour. Amen.

By the same.

Almighty God, our creator and preserver, from whom proceedeth all good, enable me to receive, with humble acknowledgement of thy unbounded benignity, and with due consciousness of my own unworthiness, that recovery and continuance of health which thou hast granted me; and vouchsafe to accept the thanks which I now

offer. Glory be to thee, O Lord, for this and all thy mercies. Grant, I beseech thee, that the health and life which thou shalt yet allow me may conduce to my eternal happiness. Take not from me thy holy spirit, but so help and bless me, that when thou shalt call me hence I may obtain pardon and salvation ; for the sake of Jesus Christ our Lord. Amen.

BISHOP TAYLOR.

Blessed be the God and Father of our Lord Jesus Christ, who hath sent his angels, and kept me this day from the destruction that walketh at noon, and the arrow that flieth by day ; and hath given me his spirit to restrain from those evils unto which my own weaknesses and evil habits might otherwise betray me. Glory to thy holy name, O God of mercies, for thy consideration of an humble being like myself : but thou that markest even a sparrow's fall, shalt not forsake the meanest of thy creatures. Blessing, therefore, and honour, glory and power, be unto him that sitteth on the throne, and to the Lamb, for ever and ever. Amen.

Holy is our God ; holy is the Almighty ; holy

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O

is the Immortal. Holy, holy, holy, Lord God of Sabaoth. Glory be to thee on high.

By the same.

O Lord God, Father of mercies, the fountain of comfort and blessing, of life and peace, of plenty and pardon ; who fillest heaven with thy glory, and earth with thy goodness ; I give thee most earnest, most humble, and most hearty thanks ; for thou hast refreshed me with thy comforts, and enlarged me with thy blessing ; thou hast made my flesh and my bones to rejoice ; for besides the blessings of all mankind, the blessings of nature, and the blessings of grace, the support of every minute, and the comforts of every day, thou hast opened my bosom, and at this time hast called forth more peculiarly the grateful feelings of my heart. What am I, O Lord, and what is the life, and what are the capacities of thy servant, that thou shouldest do this unto me ? that the great God of heaven and earth should send out an angel of blessing to avert the impending evil, and to crown my prayers and my wishes with success ? Praised be the Lord daily, that Holy One who helpeth us, and poureth his benefits upon us. He is our

God, of whom cometh salvation. God is the Lord by whom we escape death. Thou hast brought me to great honour, and comforted me on every side. Thou, Lord, hast made me glad through thy great mercy. I will rejoice in giving praise for thy lovingkindness towards me. I will give thanks unto the Lord, and call upon his name. I will tell the people what things he hath done, and praise him among the multitude. Blessed be the Lord God, even the Lord God of Israel, which only doeth wondrous and gracious things; and blessed be the name of his majesty for ever; and all the earth shall be filled with his majesty. Amen, amen.

2 Thess. 2.

Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort *our* hearts, and stablish *us* in every good word and work.

Numbers, 6.

The Lord bless *us*, and keep *us*; the Lord make his face shine upon *us*, and be gracious unto *us*; the Lord lift up his countenance upon *us*, and give *us* peace.

Philippians, 4.

The peace of God, which passeth all understanding, keep *our* hearts and minds through Christ Jesus.

PORTIONS OF SCRIPTURE,

Selected from the Books of Proverbs, Ecclesiastes, Job, Ecclesiasticus, Wisdom, Deuteronomy, Isaiah, Jeremiah, Joel, Amos, &c. arranged and classed under various heads, for instruction and meditation.

St. Jerome, in his Epistle to Leta, concerning the education of her daughter, advises her first to teach her the Psalms; "and let her," says he, "be entertained with those holy songs; let her then be instructed in the common duties of life by the Proverbs of Solomon; let her learn, from Ecclesiastes, to despise worldly things; transcribe from Job the practice of patience and virtue; let her then pass to the Gospels, and never let them be out of her hand; and then imbibe with all the faculties of her mind the Acts and Epistles."

"Meditate upon these things, that thy profiting may appear to all." 1 TIM. iv. 15.

On the power and mercy of the Almighty.

Ecclesiasticus.

He that liveth for ever created all things in general. 'The Lord only is righteous, and there is none other but he, who governeth the world with the palm of his hand, and all things obey his will : for he is the King of all, by his power dividing holy things among them from profane. To whom hath he given power to declare his works? and who shall find out his noble acts? Who shall number the strength of his majesty? and who shall also tell out his mercies? As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out. When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful. What is man, and whereto serveth he? what is his good, and what is his evil? The number of a man's days at the most are an hundred years. As a drop of water unto the sea, and a gravel stone in comparison of the sand; so are a thousand years to the day of eternity. Therefore is God patient with them, and poureth out his mercy upon them. He saw

and perceived their end to be evil; therefore he multiplied his compassion. The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock. He hath mercy on them that receive discipline, and that diligently seek after his judgments.



Book of Wisdom.

Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster: but deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world. With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first Author of beauty hath created them. But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them. For by the greatness and beauty of the



creatures proportionably the maker of them is seen.

Isaiah.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, that spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the

judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither; and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.

Job.

Behold, God exalteth by his power : who teacheth like him ? Remember that thou magnify his work, which men behold. Every man may see it ; man may behold it afar off. Behold, God is great, and we know him not ; neither can the number of his years be searched out. Harken unto this, O Job : stand still, and consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of his cloud to shine ? Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge ? Also can any understand the spreading of the clouds, or the noise of his tabernacle ? But ask now the beasts, and they shall teach thee ; and the fowls of the air, and they shall tell thee : or speak to the earth, and it shall teach thee : and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this ? In whose hand is the soul of every living thing, and the breath of all mankind. With the ancient is wisdom ; and in length of days understanding. With him is wisdom and strength, he hath counsel and understanding. Behold, he withholdeth the waters, and they dry up : also

he sendeth them out, and they overturn the earth. Behold, he breaketh down, and it cannot be built up again. With him is strength and wisdom : he stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds, and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his Spirit he hath garnished the heavens : his hand hath formed the crooked serpent. Lo, these are parts of his ways : but how little a portion is heard of him ? but the thunder of his power who can understand ?

From the same.

Is not God in the height of heaven ? and behold the height of the stars, how high they are ! And thou sayest, How doth God know ? can he judge through the dark cloud ? Thick clouds are a covering to him, that he seeth not ; and he

walketh in the circuit of heaven. Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not. Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? Which removeth the mountains, and they know not: which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Which doeth great things past finding out; yea, and wonders without number. Dominion and fear are with him, he maketh peace in his high places. Is there any number of his armies? and upon whom doth not his light arise? How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm?

On the superintending providence of God.

Ecclesiasticus.

Say not thou, I will hide myself from the Lord : shall any remember me from above ? I shall not be remembered among so many people : for what is my soul among such an infinite number of creatures ? Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit. The mountains also and foundations of the earth shall be shaken with trembling, when the Lord looketh upon them. No heart can think upon these things worthily : and who is able to conceive his ways ? It is a tempest which no man can see : for the most part of his works are hid. Who can declare the works of his justice ? or who can endure them ? for his covenant is afar off, and the trial of all things is in the end. He that wanteth understanding will think upon vain things : and a foolish man erring imagineth follies. The works of the Lord are done in judgment from the beginning : and from the time he made them he disposed the parts thereof. He garnished his works for ever, and in his hand are the chief of them unto all generations : they neither labour, nor are weary, nor cease from

their works. None of them hindereth another, and they shall never disobey his word. After this the Lord looked upon the earth, and filled it with his blessings. With all manner of living things hath he covered the face thereof; and they shall return into it again. The Lord created man of the earth, and turned him into it again. He gave them few days, and a short time, and power also over the things therein. He endued them with strength by themselves, and made them according to his image, and put the fear of man upon all flesh, and gave him dominion over beasts and fowls. They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof. Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand. Withal he filled them with the knowledge of understanding, and shewed them good and evil. He set his eye upon their hearts, that he might shew them the greatness of his works. He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding. And the elect shall praise his holy name. Beside this, he gave them knowledge, and the law of life for an heritage. He made an everlasting covenant with them, and shewed

them his judgments. Their eyes saw the majesty of his glory, and their ears heard his glorious voice. And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour. Their ways are ever before him, and shall not be hid from his eyes. Therefore all their works are as the sun before him, and his eyes are continually upon their ways. None of their unrighteous deeds are hid from him, but all their sins are before the Lord. But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them. The alms of a man is as a signet with him, and he will keep the good deeds of a man as the apple of the eye, and give repentance to his sons and daughters. Afterwards he will rise up and reward them, and render their recompense upon their heads. But unto them that repent, he granted them to return, and comforted those that failed in patience. His mercy is manifest to every creature; and he hath separated his light from the darkness with an adamant. He is mighty to forgive, and to pour out displeasure. As his mercy is great, so is his correction also: he judgeth a man according to his works. The sinner shall not escape with his spoils; and the patience of the godly shall not be frustrate. Make way for every

work of mercy ; for every man shall find according to his works. For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things : and his eyes are upon them that fear him, and he knoweth every work of man.

On the fear and love of God.

Ecclesiasticus.

The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing. The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life. Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death. To fear the Lord is the beginning of wisdom : and it was created with the faithful in the womb. She hath built an everlasting foundation with men, and she shall continue with their seed. To fear the Lord is fulness of wisdom, and filleth men with her fruits. She filleth all their house with things desirable, and the garners with her increase. The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish ; both which are the gifts of God : and it enlargeth their rejoicing that love him. Wisdom raineth down skill and know-

ledge of understanding, and exalteth them to honour that hold her fast. If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee. The root of wisdom is to fear the Lord, and the branches thereof are long life. He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom. The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency. If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him. The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence. He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the Most High. Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart. The fear of the Lord driveth away sins: and where it is present, it turneth away wrath. The knowledge of the commandments of the Lord is the doctrine of of life: and they that do things that please him shall receive the fruit of the tree of immortality.

From the same.

Ye that fear the Lord, wait for his mercy ; and go not aside, lest ye fall. Ye that fear the Lord, believe him ; and your reward shall not fail. Ye that fear the Lord, hope for good, and for everlasting joy and mercy. Look at the generations of old, and see ; did ever any trust in the Lord, and was confounded ? or did any abide in his fear, and was forsaken ? or whom did he ever despise, that called upon him ? For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction. They that fear the Lord will not disobey his word ; and they that love him will keep his ways. They that fear the Lord will seek that which is wellpleasing unto him ; and they that love him shall be filled with the law. They that fear the Lord will prepare their hearts, and humble their souls in his sight, saying, We will fall into the hands of the Lord, and not into the hands of men : for as his majesty is, so is his mercy.

From the same.

Oh, how great is he that findeth wisdom ! yet is there none above him that feareth the Lord :

riches and strength lift up the heart : but the fear of the Lord is above them both : there is no want in the fear of the Lord, and it needeth not to seek help. Among brethren he that is chief is honourable ; so are they that fear the Lord in his eyes. The fear of the Lord goeth before the obtaining of authority : but roughness and pride is the losing thereof. Great men, and judges, and potentates, shall be honoured ; yet is there none of them greater than he that feareth the Lord. Whether he be rich, noble, or poor, their glory is the fear of the Lord. The love of the Lord passeth all things for illumination : he that holdeth it, whereto shall he be likened ? The fear of the Lord is the beginning of his love : and faith is the beginning of cleaving unto him.


From the same.

There is nothing better than the fear of the Lord, and there is nothing sweeter than to take heed to the commandments of the Lord. It is great glory to follow the Lord, and to be received of him is long life. Fear the Lord with all thy soul, and reverence his priests. Love him that made thee with all thy strength, and forsake not his ministers. Whoso feareth the Lord will re-

ceive his discipline ; and they that seek him early shall find favour. There shall no evil happen unto him that feareth the Lord ; but in temptation even again he will deliver him. The spirit of those that fear the Lord shall live ; for their hope is in him that saveth them. Whoso feareth the Lord shall not fear nor be afraid ; for he is his hope. Blessed is the soul of him that feareth the Lord : to whom doth he look ? and who is his strength ? For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling. He raiseth up the soul, and lighteneth the eyes : he giveth health, life, and blessing. Love the Lord all thy life, and call upon him for thy salvation.

Proverbs.

The fear of the Lord is the beginning of wisdom ; and the knowledge of the Holy is understanding. The fear of the Lord tendeth to life : and he that hath it shall abide satisfied ; he shall not be visited with evil. The fear of the Lord is a fountain of life, to depart from the snares of death. By mercy and truth iniquity is purged :

and by the fear of the Lord men depart from evil. The fear of man bringth a snare: but whoso putteth his trust in the Lord shall be safe. In the fear of the Lord is strong confidence; and his children shall have a place of refuge.

On righteousness, and the happiness of the righteous.

Ecclesiasticus.

Blessed is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins. Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord. Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

Book of Wisdom.

Love righteousness, ye that be judges of the earth; think of the Lord with a good heart, and in simplicity of heart seek him. For he will be found of them that tempt him not: and sheweth himself unto such as do not distrust

him. For froward thoughts separate from God ; and his power, when it is tried, reproveth the unwise. For into a malicious soul wisdom shall not enter : nor dwell in the body that is subject unto sin. For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when righteousness cometh in. And if a man love righteousness, her labours are virtues : for she teacheth temperance and prudence, justice and fortitude : which are such things, as men can have nothing more profitable in their life.

Job.

Behold, happy is the man whom God correcteth : therefore despise not thou the chastening of the Almighty : for he maketh sore, and bindeth up : he woundeth, and his hands make whole. He shall deliver thee in six troubles : yea, in seven, there shall no evil touch thee. In famine he shall redeem thee from death : and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue : neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh : nei-

ther shalt thou be afraid of the beasts of the earth. And thou shalt know that thy tabernacle shall be in peace ; and thou shalt visit thy habitation, and shalt not sin. Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season. Lo this, we have searched it, so it is ; hear it, and know thou it for thy good.

Isaiah.

He that walketh righteously, and speaketh uprightly ; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil ; he shall dwell on high : his place of defence shall be the munitions of rocks : bread shall be given him ; his waters shall be sure. Thus saith the Lord, Keep ye judgment, and do justice : for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it ;

that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant. Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar: for my house shall be called an house of prayer for all people.

Jeremiah.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart

is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Deuteronomy.

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket, and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall

command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto ; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord ; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give thee rain unto thy land in his season, and to bless all the work of thine hand : and thou shalt lend unto many nations, and thou shalt not borrow.

Virtue and vice contrasted.

Book of Wisdom.

Glorious is the fruit of good labours: and the root of wisdom shall never fall away. Though the righteous be prevented with death, yet shall he be in rest. For honourable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of him: so that living amongst sinners he was translated. Yea, speedily he was taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord, therefore hastened he to take him away from among the wicked. This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath a respect unto his chosen. Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous. For they shall see the end of the wise, and shall not

understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety. They shall see him, and despise him ; but God shall laugh them to scorn : and they shall hereafter be a vile carcase, and a reproach among the dead for evermore. For he shall rend them, and cast them down headlong, that they shall be speechless : and he shall shake them from the foundation : and they shall be utterly laid waste, and be in sorrow : and their memorial shall perish. And when they cast up the accounts of their sins, they shall come with fear : and their own iniquities shall convince them to their face. But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die : and their departure is taken for misery, and their going from us to be utter destruction : but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded : for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the na-

tions, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in him shall understand the truth : and such as be faithful in love shall abide with him : for grace and mercy is to his saints, and he hath care for his elect. But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord. For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable. For though they live long, yet shall they be nothing regarded : and their last age shall be without honour. Or, if they die quickly, they have no hope, neither comfort in the day of trial.

From the same.

The ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy : neither was there any man known to have returned from the grave. For we are born at all adventure : and we shall be hereafter, as though we had never been ; for the breath in our nostrils is as smoke, and a little spark in the moving of our

heart: which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air, and our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist that is driven away with the beams of the sun, and overcome with the heat thereof. For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again. Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth. Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us. Let us crown ourselves with rosebuds before they be withered. Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this. Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged. Let our strength be the law of justice; for that which is feeble is found to be nothing worth. Therefore let us lie in wait for the righteous: because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law,

and objecteth to our infamy the transgressions of our education. He professeth to have the knowledge of God : and he calleth himself the child of the Lord. He was made to reprove our thoughts. He is grievous unto us even to behold : for his life is not like other men's, his ways are of another fashion. We are esteemed of him as counterfeits ; he abstaineth from our ways as from filthiness : he pronounceth the end of the just to be blessed, and maketh his boast that God is his father. Let us see if his words be true : and let us prove what shall happen in the end of him. For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies. Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. Let us condemn him with a shameful death : for by his own saying he shall be respected. Such things they did imagine, and were deceived : for their own wickedness hath blinded them. As for the mysteries of God, they knew them not : neither hoped they for the wages of righteousness : nor discerned a reward for blameless souls. For God created man to be immortal, and made him to be an image of his own eternity. Nevertheless through envy of the devil came death into the world : and they that do hold of his

side do find it. Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves, This was he whom we had sometimes in derision, and a proverb of reproach. We fools accounted his life madness; and his end to be without honour. How is he numbered among the children of God, and his lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a post that hasteth by; and as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; or as when a bird hath flown through

the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found : or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through. Even so we, in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew ; but were consumed in our own wickedness. For the hope of the ungodly is like dust that is blown away with the wind ; like a thin froth that is driven away with the storm ; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. But the righteous live for evermore ; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand : for with his right hand shall he cover them, and with his arm shall he protect them.



Proverbs.

Envy thou not the oppressor, and choose none of his ways. The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just. The Lord is far from the wicked: but he heareth the prayer of the righteous. The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble. The righteousness of the perfect shall direct his way, but the wicked shall fall by his own wickedness. Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered. Treasures of wickedness profit nothing: but righteousness delivereth from death. The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

From the same.

Be not thou envious against evil men, neither desire to be with them: for their heart studieth destruction, and their lips talk of mischief. Fret not thyself because of evil men, neither be

thou envious at the wicked : for there shall be no reward to the evil man ; the candle of the wicked shall be put out. Let not thine heart envy sinners : but be thou in the fear of the Lord all the day long. For surely there is an end, and thine expectation shall not be cut off. The hope of the righteous shall be gladness, but the expectation of the wicked shall perish. Blessings are upon the head of the just : but violence covereth the mouth of the wicked. The memory of the just is blessed : but the name of the wicked shall rot. The tongue of the just is as choice silver : the heart of the wicked is little worth. The lips of the righteous feed many : but fools die for want of wisdom. The blessing of the Lord it maketh rich, and he addeth no sorrow with it. The wicked flee when no man pursueth ; but the righteous are bold as a lion. The fear of the wicked it shall come upon him : but the desire of the righteous shall be granted. As the whirlwind passeth, so is the wicked no more : but the righteous is an everlasting foundation. Lay not wait, O wicked man, against the dwelling of the righteous, spoil not his resting place : for a just man falleth seven times, and riseth up again ; but the wicked shall fall into mischief.

Ecclesiastes.

God giveth to a man that is good in his sight wisdom, and knowledge, and joy : but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. All things have I seen in the days of my vanity : there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness. I said in mine heart, God shall judge the righteous and the wicked : for there is a time there for every purpose, and for every work. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him : but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow ; because he feareth not before God. Lo, this only have I found, that God hath made man upright ; but they have sought out many inventions. For all this I considered in my heart even to declare all this, that the righteous and the wise, and their works, are in the hands of God.



Ecclesiasticus.

Envy not the glory of a sinner : for thou knowest not what shall be his end. Delight not in the thing that the ungodly have pleasure in ; but remember they shall not go unpunished unto their grave. Great travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things. Their imagination of things to come, and the day of death trouble their thoughts, and cause fear of heart ; from him that sitteth on a throne of glory, unto him that is humbled in earth and ashes ; from him that weareth purple and a crown, unto him that is clothed with a linen frock. Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed his night sleep, do change his knowledge. A little or nothing is his rest, and afterwards he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle. When all is safe, he awaketh, and marvelleth that the fear was nothing. Such things happen unto all flesh, both man and beast, and that is sevenfold more upon sinners. All bribery and injustice shall be blotted out : but true dealing

shall endure for ever. Prosperity and adversity, life and death, poverty and riches, come of the Lord. Wisdom, knowledge, and understanding of the Law, are of the Lord : love, and the way of good works, are from him. Error and darkness had their beginning together with sinners ; and evil shall wax old with them that glory therein. The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever.

Job.

Knoweth thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment ? Tho' his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever. They which have seen him shall say, Where is he ? He shall fly away as a dream, and not be found ; yea, he shall be chased away as a vision of the night. The eye also which saw him shall see him no more, neither shall his place any more behold him.

From the same.

Behold, God will not cast away a perfect man, neither will he help the evil doers. He accepteth not the persons of princes, nor regardeth the rich more than the poor; for they are all the work of his hands. He will not lay upon man more than right. Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflowed with a flood. They spend their days in wealth, and in a moment go down to the grave. Therefore, they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? What profit should we have if we pray unto him? By the blast of God they perish, and by the breath of his nostrils are they consumed. They are as stubble before the wind, and as chaff that the storm carrieth away. They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn. In a moment

shall they die, and the people shall be troubled at midnight, and pass away : and the mighty shall be taken away without hand. For his eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

From the same.

Behold, God is mighty, and despiseth not any : he is mighty in strength and wisdom. He preserveth not the life of the wicked : but giveth right to the poor. He withdraweth not his eyes from the righteous : but with kings are they on the throne ; yea, he doth establish them for ever, and they are exalted. The wicked man travaileth with pain all his days, terrors shall make him afraid on every side. A dreadful sound is in his ears : in prosperity the destroyer shall come upon him. He believeth not that he shall return out of darkness, and he is waited for of the sword. He wandereth abroad for bread, saying, Where is it ? He knoweth that the day of darkness is ready at his hand. Trouble and anguish shall make him afraid ; they shall pre-

vail against him, as a king ready to the battle. For he stretcheth out his hand against God, and strengtheneth himself against the Almighty. His roots shall be dried up beneath, and above shall his branch be cut off. His remembrance shall perish from the earth, and he shall have no name in the street. Though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver. How oft is the candle of the wicked put out, and how oft cometh their destruction upon them. God distributeth sorrows in his anger. He knoweth their works, and he overturneth them in the night, so that they are destroyed. He striketh them as wicked men in the open sight of others; because they turned back from him, and would not consider any of his ways: so that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

From the same.

Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice, he will not af-

flict. Which doeth great things and unsearchable ; marvellous things without number : who giveth rain upon the earth, and sendeth waters upon the fields : to set up on high those that be low ; that those which mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness : and the counsel of the froward is carried headlong. But he saveth the poor from the sword, from their mouth, and from the hand of the mighty. So the poor hath hope, and iniquity stoppeth her mouth. Let not him that is deceived trust in vanity : for vanity shall be his recompence. It shall be accomplished before his time, and his branch shall not be green. He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive. His hope shall be cut off, and his trust shall be a spider's web. He shall lean upon his house, but it shall not stand : he shall hold it fast, but it shall not endure. They that come after him shall be astonished at his day, as they that went before were affrighted. Can the rush grow up without mire ? can the flag grow without water ? Whilst it is yet in his greenness, and not cut down, it withereth before any other herb. So are the paths of all that forget God : and the hypocrite's

hope shall perish : for what is the hope of the hypocrite, though he hath gained, when God taketh away his soul ?

Proverbs.

In the way of righteousness is life : and in the pathway thereof there is no death. Righteousness exalteth a nation : but sin is a reproach to any people. Righteousness keepeth him that is upright in the way : but wickedness overthroweth the sinner. He that walketh uprightly walketh surely ; but he that perverteth his ways shall be known. There shall no evil happen to the just : but the wicked shall be filled with mischief. The wicked is driven away in his wickedness : but the righteous hath hope in his death.

Isaiah.

The righteous perisheth, and no man layeth it to heart : and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace : they shall rest in their beds, each one

walking in his uprightness. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

Malachi.

Ye have said, It is vain to serve God ; and what profit is it that we have kept his ordinance; and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy ; yea, they that work wickedness are set up ; yea, they that tempt God are even delivered. Then they that feared the Lord spake often one to another ; and the Lord hearkened, and heard it : and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked ; between him that serveth God, and him that serveth him not.

On Wisdom.*

Proverbs.

Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. How much better is it to get wisdom than gold? and to get understanding rather to be chosen than

* True religion, or godliness, is often in scripture represented under the name and character of Wisdom; because it is the highest improvement of human nature, and the best and surest guide of human life. It is thus defined in Job, xxviii, 28, "Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding;" in Psalm cxi. 10, "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments;" and in Proverbs ix, 10, "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding." True Christians are, without doubt, the truly wise men.

silver? Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life.

From the same.

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways

are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes: keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken.

From the same.

Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, Come eat of my bread, and drink of the wine which I have mingled; forsake the foolish, and live; and go

in the way of understanding. How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

From the same.

Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. He that getteth wisdom loveth his own soul; he that keepeth understanding shall find good. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am under-

standing; I am strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. Through wisdom is an house builded, and by understanding it is established; and by knowledge shall the chambers be filled with all precious and pleasant riches. I love them that love me: and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgement: that I may cause those that love me to inherit substance; and I will fill their treasures. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there was no depths, I was brought forth; when there was no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave

to the sea his decree, that the waters should not pass his commandment : when he appointed the foundations of the earth : then I was by him, as one brought up with him : and I was daily his delight, rejoicing always before him : rejoicing in the habitable part of his earth ; and my delights were with the sons of men. Now therefore hearken unto me, O ye children : for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul : all they that hate me love death.



Ecclesiasticus.

All wisdom cometh from the Lord, and is with him for ever. Who can number the sand of the sea, and the drops of rain, and the days of eternity ? Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom ? Wisdom hath been created before all things, and the understanding of prudence from everlasting. The word of God most high is the fountain of wisdom ; and her ways are everlast-

ing commandments. To whom hath the root of wisdom been revealed? or who hath known her wise counsels? Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience? There is one wise and greatly to be feared, the Lord sitting upon his throne. He created her, and saw her, and numbered her, and poured her out upon all his works. She is with all flesh according to his gift, and he hath given her to them that love him.

From the same.

My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age. Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon. She is very unpleasant to the unlearned: he that is without understanding will not remain with her. She will lie upon him as a mighty stone of trial: and he will cast her from him ere it be long. For wisdom is according to her name, and she is not manifest unto many. Give ear, my son, receive my advice, and refuse not my counsel, and put thy feet into

her fetters, and thy neck into her chain. Bow down thy shoulder, and bear her, and be not grieved with her bonds. Come unto her with thy whole heart, and keep her ways with all thy power. Search, and seek, and she shall be made known unto thee : and when thou hast got hold of her, let her not go. For at the last thou shalt find her rest, and that shall be turned to thy joy. Then shall her fetters be a strong defence for thee, and her chains a robe of glory. For there is a golden ornament upon her, and her bands are purple lace. Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy. My son, if thou wilt, thou shalt be taught : and if thou wilt apply thy mind, thou shalt be prudent. If thou love to hear, thou shalt receive understanding : and if thou bow thine ear, thou shalt be wise. Stand in the multitude of the elders ; and cleave unto him that is wise. Be willing to hear every good discourse ; and let not the parables of understanding escape thee. And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door. Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments : he shall establish thine heart, and give thee wisdom at thine own desire. The fear of the Lord is the first step to

be accepted of him, and wisdom obtaineth his love.

From the same.

Wisdom shall praise herself, and shall glory in the midst of her people. In the congregation of the Most High shall she open her mouth, and triumph before his power. I came out of the mouth of the Most High, and covered the earth as a cloud. I dwelt in high places, and my throne is in a cloudy pillar. I alone compassed the circuit of heaven, and walked in the bottom of the deep. In the waves of the sea, and in all the earth, and in every people and nation, I got a possession. With all these I sought rest: and in whose inheritance shall I abide? So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel. He created me from the beginning before the world, and I shall never fail. In the holy tabernacle I served before him; and so was I established in Sion. Likewise in the beloved city he gave me rest, and in Jerusalem was my power. And I took root in an honourable people, even in the portion of the Lord's inherit-

ance. I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon. I was exalted like a palm tree in Engaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water. As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace. As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. For my memorial is sweeter than honey, and mine inheritance than the honeycomb. They that eat me shall yet be hungry, and they that drink me shall yet be thirsty. He that obeyeth me shall never be confounded, and they that work by me shall not do amiss. All these things are the book of the covenant of the most high God, even the law which Moses commanded for an heritage unto the congregations of Jacob. Faint not to be strong in the Lord; that he may confirm you, cleave unto him. He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits. He maketh the understanding to abound like Eu-

phrases, and as Jordan in the time of the harvest. He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage. The first man knew her not perfectly: no more shall the last find her out. For her thoughts are more than the sea, and her counsels profounder than the great deep.

From the same.

The wisdom of a learned man cometh by opportunity of leisure; and he that hath little business shall become wise. How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? He giveth his mind to make furrows; and is diligent to give the kine fodder. So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work: the smith also, sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the

pattern of the thing that he maketh : he setteth his mind to finish his work, and watcheth to polish it perfectly : so doth the potter, sitting at his work, and turning the wheel about with his feet, who is alway carefully set at work, and maketh all his work by number ; he fashioneth the clay with his arm, and boweth down his strength before his feet ; he applieth himself to lead it over ; and he is diligent to make clean the furnace : all these trust to their hands : and every one is wise in his work. Without these cannot a city be inhabited : and they shall not dwell where they will, nor go up and down. They shall not be sought for in public counsel, nor sit high in the congregation : they shall not sit on the judge's seat, nor understand the sentence of judgement : they cannot declare justice and judgement ; and they shall not be found where parables are spoken. But they will maintain the state of the world, and all their desire is in the work of their craft. But he that giveth his mind unto the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies. He will keep the sayings of the renowned men : and where subtil parables are, he will be there also. He will seek out the secrets of grave sentences, and be conversant in dark

parables. He shall serve among great men, and appear before princes : he will travel through strange countries ; for he hath tried the good and the evil among men. He will give his heart to resort early to the Lord that made him, and will pray before the Most High, and will open his mouth in prayer, and make supplication for his sins. When the great Lord will, he shall be filled with the spirit of understanding : he shall pour out wise sentences, and give thanks unto the Lord in his prayer. He shall direct his counsel and knowledge, and in his secret shall he meditate. He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord. Many shall commend his understanding ; and so long as the world endureth, it shall not be blotted out ; his memorial shall not depart away, and his name shall live from generation to generation. Nations shall shew forth his wisdom, and the congregation shall declare his praise. If he die, he shall leave a greater name than a thousand : and if he live, he shall increase it.



From the same.

Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men. Wisdom exalteth her children, and layeth hold of them that seek her. He that loveth her loveth life; and they that seek to her early shall be filled with joy. He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless. They that serve her, shall minister to the Holy One: and them that love her the Lord doth love. Whoso giveth ear unto her shall judge the nations: and he that attendeth unto her shall dwell securely. She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth. If a man commit himself unto her, he shall inherit her: and his generation shall hold her in possession. For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws. Then will she return the strait way unto him, and comfort him, and shew him her secrets. But if he go wrong, she will forsake him, and give him over to his own ruin. Foolish men shall not attain unto her, and sinners shall not see her.

For she is far from pride, and men that are liars cannot remember her. He that considereth her ways in his heart, shall also have understanding in her secrets. He shall be stayed upon her, and shall not be moved ; and shall rely upon her, and shall not be confounded. He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name.

Book of Wisdom.

Wisdom is glorious, and never fadeth away : yea, she is easily seen of them that love her, and found of such as seek her. She preventeth them that desire her, in making herself first known unto them. Who seeketh her early shall have no great travail : for he shall find her sitting at his doors. To think therefore upon her is perfection of wisdom : and whoso watcheth for her shall quickly be without care. For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought. For the very true beginning of her is the desire of discipline :—and the care of discipline is love ; and love is the keeping of her laws ; and the giving heed unto her laws is the assurance of incorrup-

tion ; and incorruption maketh us near unto God: therefore the desire of wisdom bringeth to a kingdom. If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

From the same.

Wisdom reacheth from one end to another mightily : and sweetly doth she order all things. In that she is conversant with God, she magnifieth her nobility : yea, the Lord of all things himself loved her. For in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, kind to man, stedfast, sure, free from care, having all power overseeing all things, and going through all understanding, pure, and most subtil, spirits. For wisdom is more moving than any motion : she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty : therefore can no defiled thing fall into her. For she is the brightness of the everlasting light, the unspotted mirror of the

power of God, and the image of his goodness. And being but one, she can do all things: and remaining in herself she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets. For God loveth none but him that dwelleth with wisdom. For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it. For after this cometh night: but vice shall not prevail against wisdom.

From the same.

I myself also am a mortal man like to all, and the offspring of him that was first made of the earth, and when I was born I drew in the common air, and fell upon the earth which is of like nature, and the first voice which I uttered was crying, as all others do. I was nursed in swaddling clothes, and that with cares. For there is no king that had any other beginning of birth. For all men have one entrance into life, and the like going out. Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me. For in his

hand are both we and our words: all wisdom also, and knowledge of workmanship. It is he that leadeth unto wisdom, and directeth the wise. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her. Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out. All good things together came to me with her, and innumerable riches in her hands. If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things? And if prudence work; who of all that are, is a more cunning workman than she? If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeeth signs and wonders, and the events of seasons and times. Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief. For her sake I shall have estimation among the multitude, and honour with the elders, though I be young. After I am come into mine house, I will

repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy. Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me. Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality; and great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.



Job.

Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof: neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not

be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder: then did he see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

An analysis of Wisdom and Folly.

Proverbs.

The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction. He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he. The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly. Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly. He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit. Even a fool when he holdeth his peace is counted wise; and he that shutteth his lips is esteemed a man of understanding. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels. Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known. It is as sport to a fool to do mischief: but a man of understanding hath wisdom. The heart of him that hath understanding seeketh knowledge: but the mouth

of fools feedeth on foolishness. A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness. The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge. Every prudent man dealeth with knowledge: but a fool layeth open his folly. The simple believeth every word: but the prudent man looketh well to his going. A prudent man foreseeeth the evil, and hideth himself: but the simple pass on, and are punished. A wise man feareth, and departeth from evil: but the fool rageth, and is confident. He that is soon angry dealeth foolishly; and a man of wicked devices is hated. A stone is heavy, and the sand weighty: but a fool's wrath is heavier than them both. The simple inherit folly; but the prudent are crowned with knowledge. A wise son maketh a glad father, but a foolish son is the heaviness of his mother. The heart of the wise teacheth his mouth, and addeth learning to his lips. The lips of the wise disperse knowledge: but the heart of the foolish doeth not so. Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. He that walketh with wise men shall be wise: but a companion of fools shall be destroyed. The wisdom of the prudent is to understand his way: but the folly of fools is deceit. Fools make a

mock at sin : but among the righteous there is favour. A scorner seeketh wisdom and findeth it not : but knowledge is easy unto him that understandeth. Reprove not a scorner, lest he hate thee : rebuke a wise man, and he will love thee. A reproof entereth more into a wise man than a hundred stripes into a fool. Give instruction to a wise man, and he will yet be wiser ; teach a just man, and he will increase in learning. The wise shall inherit glory, but shame shall be the promotion of fools.



Ecclesiasticus.

The discourse of a godly man is always with wisdom ; but a fool changeth as the moon. The discourse of fools is irksome, and their sport is the wantonness of sin. A wise man will hold his tongue till he see opportunity : but a babbler and a fool will regard no time. A wise man by his words maketh himself beloved : but the graces of fools shall be poured out. The gift of a fool shall do thee no good when thou hast it : neither yet of the envious for his necessity : for he looketh to receive many things for one. He giveth little, and upbraideth.

much ; he openeth his mouth like a crier ; to-day he lendeth, and to-morrow will he ask it again : such an one is to be hated of God and man. The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me. How oft, and of how many shall he be laughed to scorn ! for he knoweth not aright what it is to have ; and it is all one unto him as if he had it not. An unseasonable tale will always be in the mouth of the unwise. A wise sentence shall be rejected when it cometh out of a fool's mouth ; for he will not speak it in due season. A wise man will fear in every thing, and in the day of sinning he will beware of offence : but a fool will not observe time. Every man of understanding knoweth wisdom, and will give praise unto him that found her. They that were of understanding in sayings became also wise themselves, and poured forth exquisite parables. The heart of the prudent will understand a parable ; and an attentive ear is the desire of a wise man. A wise man shall promote himself to honour with his words : and he that hath understanding will please great men. He that is not wise will not be taught : but there is a wisdom which multiplieth bitterness. The knowledge of a wise man shall abound like a flood ; and his counsel is like a pure fountain of

life. The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth. There is one that is wise and teacheth many, and yet is unprofitable to himself. There is one that sheweth wisdom in words, and is hated; he shall be destitute of all food. For grace is not given him from the Lord; because he is deprived of all wisdom. Another is wise to himself; and the fruits of understanding are commendable in his mouth. A wise man instructeth his people; and the fruits of his understanding fail not. A wise man shall be filled with blessing; and all they that see him shall count him happy. A wise man shall inherit glory among his people, and his name shall be perpetual.

On the vanity and insufficiency of all worldly possessions.

Ecclesiastes.

Vanity of vanities, saith the preacher, vanity of vanities; all is vanity. I have seen all the works that are done under the sun : and, behold, all is vanity and vexation of spirit. I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure; and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it? I sought in mine heart to give myself unto wine, (yet acquainting mine heart with wisdom,) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits; I made the pools of water, to water therewith the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces;

I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them; I withheld not mine heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about toward the north: it whirleth about continually; and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again. All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, is that which shall be;

and that which is done, is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. Yea, I hated all my labour which I had taken under the sun; because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity. Therefore I went about to cause my heart to despair of all the labour which I took under the sun. For there is a man whose labour is in wisdom, and in knowledge, and in equity, yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity, and a great evil. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? All his days he eateth in darkness, and he hath much sorrow and wrath with his sickness. For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity. Seeing there be many things that

increase vanity, what is man the better? I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man, to be exercised therewith. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow. Because no man can find out the work that God maketh from the beginning to the end. Though a man labour to seek it out, yet he shall not find it; yea, further, though a wise man think to know it, yet shall he not be able to find it. That which is far off, and exceeding deep, who can find it out? I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it. He hath made every thing beautiful in his time.

From the same.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? Moreover the profit of the earth is for all: the king himself is

served by the field. The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. There is an evil which I have seen under the sun, and it is common among men: a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease. There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? this is also vanity, yea, it is a sore travail. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also that every man should enjoy the good of all his labour, it is the gift of God. All this have I proved by wisdom. I the preacher was king over Israel in Jerusalem: I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom

and knowledge. I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness : then I saw that wisdom excelleth folly, as far as light excelleth darkness.

On the instability of Power and Riches, and the deceitfulness of Appearances.

Ecclesiasticus.

Boast not of thy cloathing and raiment, and exalt not thyself in the day of honour : for the works of the Lord are wonderful, and his works among men are hidden. Set not thy heart upon thy goods ; and say not, I have enough for my life. Follow not thine own mind and thy strength, to walk in the ways of thy heart : and say not, Who shall controul me for my works ? for the Lord will surely revenge thy pride. Many kings have sat down upon the ground ; and one that was never thought of hath worn the crown. Many mighty men have been greatly disgraced ; and the honour ble delivered into other men's hands. Because of unrighteous dealings, injuries, and riches got by deceit, the king-

dom is translated from one people to another. The power of the earth is in the hand of the Lord; in the hand of God is the prosperity of man; and he that is to-day a king to-morrow shall die. For when a man is dead, he shall inherit creeping things, beasts, and worms. There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die. Marvel not at the works of sinners; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich. From the morning until the evening the time is changed, and all things are soon done before the Lord. The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing to flourish.

*From the same.**

Commend not a man for his beauty; neither abhor a man for his outward appearance. The bee is little among such as fly; but her fruit is the chief of sweet things. Blame not before

thou hast examined the truth : understand first, and then rebuke. Answer not before thou hast heard the cause : neither interrupt men in the midst of their talk. There is a sinner that hath good success in evil things ; and there is a gain that turneth to loss. There is a gift that shall not profit thee ; and there is a gift whose recompence is double. There is an abasement because of glory ; and there is that lifteth up his head from a low estate. There is that buyeth much for a little, and repayeth it sevenfold. There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind. Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty ; yet the eye of the Lord looked upon him for good, and set him up from his low estate, and lifted up his head from misery ; so that many that saw it marvelled at him. Say not, What profit is there of my service ? and what good things shall I have hereafter ? Again, say not, I have enough, and possess many things, and what evil can come to me hereafter ? In the day of prosperity there is a forgetfulness of affliction ; and in the day of affliction there is no more remembrance of prosperity. For it is an easy thing unto the Lord in the day of death to reward a man according to his ways. The affliction of an hour maketh a

man forget pleasure: and in his end his deeds shall be discovered. Judge none blessed before his death: for a man shall be known in his children.

Ecclesiastes.

I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. There was a little city, and few men within it: and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

The self-deception of concealment from the eye of man whilst the eye of Providence is upon all our works.

Ecclesiasticus.

A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about

with darkness, the walls cover me, and nobody seeth me; what need I to fear? the Most High will not remember my sins: such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts. He knew all things ere ever they were created; so also after they were perfected he looked upon them all.



Proverbs.

The eyes of the Lord are in every place, beholding the evil and the good; for the ways of man are before the Lord and he pondereth all his goings.



1 Samuel.

The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

On Prayer.

Ecclesiasticus.

He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds. The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten. Be not fainthearted when thou makest thy prayer, and neglect not to give alms. Before thou prayest, prepare thyself; and be not as one that tempteth the Lord. Use not many words in a multitude of elders, and make not much babbling when thou prayest. To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation. He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace offering. The Lord is judge, and with him is no respect of persons. He will not accept any person against a poor man, but will hear the prayer of the oppressed. He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint. Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall? The prayer of the humble pierceth the clouds: and till it come

nigh, he will not be comforted ; and will not depart, till the Most High shall behold to judge righteously and execute judgement.

On patience in affliction, and reliance on God.

Ecclesiasticus.

My son, if thou come to serve the Lord, prepare thy soul for temptation. Set thy heart aright, and constantly endure, and make not haste in time of trouble. Cleave unto him, and depart not away, that thou mayest be increased at thy last end. Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate. For gold is tried in the fire, and acceptable men in the furnace of adversity. Believe in him, and he will help thee ; order thy way aright, and trust in him.

*On Repentance.**Ecclesiasticus.*

My son, hast thou sinned? do so no more, but ask pardon for thy former sins. How good is it, when thou art reprov'd, to shew repentance! for so shalt thou escape wilful sin. He that hateth to be reprov'd is in the way of sinners: but he that feareth the Lord will repent from his heart. It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt. Say not, I have sinned, and what harm hath happened unto me? for the Lord is long-suffering, he will in no wise let thee go. And say not, His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners. Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance. Before judgement examine thyself, and in the day of visitation thou shalt find mercy. Humble thyself before thou be sick, and in the time of sins shew repentance. Let nothing hinder thee

to pay thy vow in due time, and defer not until death to be justified. Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face. He that washeth himself after the touching of a dead body, if he touch it again what availeth his washing? So it is with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him? Return unto the Lord and forsake thy sins, make thy prayer before his face, and offend less. Turn again to the Most High, and turn away from iniquity: for he will lead thee out of darkness unto the light of health; and hate thou abomination vehemently. How great is the loving kindness of the Lord our God, and his compassion unto such as turn unto him in holiness.

Ezekiel.

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways: for why will ye die? If the wicked will turn from all his sins that he hath committed, and keep all my statutes,

and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live? When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

Proverbs.

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.

Job.

Pray unto God, and he will be favourable. Seek unto God betimes, and make thy supplication to the Almighty. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light.



Joel.

Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.



Isaiah.

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his

thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

On old age.

Ecclesiasticus.

O how comely a thing is judgement for grey hairs, and for ancient men to know counsel! O how comely is the wisdom of old men, and understanding and counsel to men of honour! Much experience is the crown of old men, and the fear of God is their glory.

Proverbs.

The hoary head is a crown of glory if it be found in the way of righteousness.

*On Death.**Ecclesiasticus.*

O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat! O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience! Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh. And why art thou against the pleasure of the Most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years. All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death. As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born. Every work rot-teth, and consumeth away, and the worker thereof shall go withal. Remember my judgement: for thine also shall be so; yesterday for

me, and to-day for thee. When the dead is at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him. Rejoice not over thy greatest enemy being dead, but remember that we die all.

Job.

Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes; there was silence, and I heard a voice, saying, Shall mortal man be more just than God? shall a man be more pure than his Maker? Behold, he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening: they perish for ever, without any regarding it. Doth not their excellency which is in them go away; they die even without wisdom.

From the same.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; for there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. We are but of yesterday, and know nothing, because our days upon earth are a shadow. One dieth in his full strength, being wholly at ease and quiet. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them.

On charity and compassion for the afflicted.

Ecclesiasticus:

My son, defraud not the poor of his living, and make not the needy eyes to wait long. Make not a hungry soul sorrowful ; neither provoke a man in his distress. Add not more trouble to an heart that is vexed ; and defer not to give to him that is in need. Reject not the supplication of the afflicted ; neither turn away thy face from a poor man. Turn not away thine eye from the needy, and give him none occasion to curse thee. Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness. Deliver him that suffereth wrong from the hand of the oppressor ; and be not fainthearted when thou sittest in judgement. Be as a father unto the fatherless, and instead of an husband unto their mother : so shalt thou be as the son of the Most High, and he shall love thee more than thy mother doth. Fail not to be with them that weep, and mourn with them that mourn. Be not slow to visit the sick : for that shall make thee to be beloved. Reproach not a man that turneth from sin, but remember that we are all worthy of punishment. My son, blemish not thy good deeds, neither use uncom-

fortable words when thou givest any thing. Shall not the dew assuage the heat? so is a word better than a gift. Lo, is not a word better than a gift? but both are with a gracious man.



From the same.

When thou wilt do good, know to whom thou doest it; so shalt thou be thanked for thy benefits. Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the Most High. Help the poor for the commandment's sake, and turn him not away because of his poverty. And stretch thine hand unto the poor, that thy blessing may be perfected. Give unto the Most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye. For the Lord recompenseth, and will give thee seven times as much. Lay up thy treasure according to the commandments of the Most High, and it shall bring thee more profit than gold. It shall fight for thee against thine enemies better than a mighty shield and strong spear. Water will quench a flaming fire; and alms maketh an atonement for sins. And he that requiteth good turns is mindful of

that which may come hereafter; and when he falleth, he shall find a stay.

Proverbs.

Rob not the poor, because he is poor: neither oppress the afflicted in the gate: for the Lord will plead their cause, and spoil the soul of those that spoiled them. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee. Devise not evil against thy neighbour, seeing he dwelleth securely by thee. Strive not with a man without cause, if he have done thee no harm. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. Who stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. He that oppresseth the poor reproacheth his Maker; but he that honoureth him hath mercy on the poor. Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished. He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he. He that hath pity upon the poor lendeth

unto the Lord; and that which he hath given will he pay him again.

Tobit.

Give of thy bread to the hungry, and of thy garments to them that are naked; give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee. If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little: for thou layest up a good treasure for thyself against the day of necessity. For alms is a good gift unto all that give it in the sight of the Most High.

On meekness and humility.

Ecclesiasticus.

My son, go on with thy business in meekness: so shalt thou be beloved of him that is approved. The greater thou art, the more humble thyself, and thou shalt find favour before the Lord. For the power of the Lord is great, and he is honoured

of the lowly.. Seek not out the things that are too hard for thee, neither search the things that are above thy strength. But what is commanded thee, think thereupon with reverence; for it is not needful for thee to see with thine eyes the things that are in secret. Be not curious in unnecessary matters: for more things are shewed unto thee than men understand. For many are deceived by their own vain opinion: and an evil suspicion hath overthrown their judgement. Without eyes thou shalt want light: profess not the knowledge therefore that thou hast not. Extol not thyself in the counsel of thine own heart; be not overwise in doing thy business; and boast not thyself in the time of thy distress. Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread. My son, glorify thy soul in meekness, and give it honour according to the dignity thereof. Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit. For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.



Proverbs.

By humility, and the fear of the Lord are riches, and honour, and life. The fear of the Lord is the instruction of wisdom; and before honour is humility. Surely he scorneth the scorners: but he giveth grace unto the lowly. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. It is not good to eat much honey; so for men to search their own glory is not glory. Put not forth thyself in the presence of the king, and stand not in the place of great men: for better it is that it be said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen. If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. When pride cometh, then cometh shame: but with the lowly is wisdom.

*On Pride, Covetousness, and Envy.**Ecclesiasticus.*

Why is earth and ashes proud? Pride is hateful before God and man: and by both doth one commit iniquity. The beginning of pride is when one departeth from God, and his heart is turned away from his Maker. The Lord hath cast down the thrones of proud princes, and set up the meek in their stead. The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place. In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him. The envious man hath a wicked eye; he turneth away his face, and despiseth men. A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul. A wicked eye envieth his bread, and he is a niggard at his table. There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels. Envy and wrath shorten the life, and carefulness bringeth age before the time. Mockery and reproach are from the proud; but vengeance, as a lion, shall lie wait for them. Pride

was not made for men, nor furious anger for them that are born of a woman.

Proverbs.

There is a generation, O how lofty are their eyes! and their eyelids are lifted up. An high look and a proud heart, and the plowing of the wicked is sin. Pride goeth before destruction, and an haughty spirit before a fall. 'The Lord will destroy the house of the proud: but he will establish the border of the widow. A man's pride shall bring him low: but honour shall uphold the humble in spirit. A sound heart is the life of the flesh: but envy the rottenness of the bones. Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

On Truth.

Ecclesiasticus.

In no wise speak against the truth; but be abashed of the error of thine ignorance. Devise not a lie against thy brother; neither do the like to thy friend. Use not to make any manner of lie: for the custom thereof is not good. A lie is

a foul blot in a man, yet it is continually in the mouth of the untaught. The disposition of a liar is dishonourable, and his shame is ever with him. Strive for the truth unto death, and the Lord shall fight for thee.



Proverbs.

The lip of truth shall be established for ever : but a lying tongue is but for a moment. The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death. A lying tongue hateth those that are afflicted by it ; and a flattering mouth worketh ruin. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. Be not a witness against thy neighbour without cause ; and deceive not with thy lips. A false witness shall not be unpunished, and he that speaketh lies shall not escape. He that speaketh truth sheweth forth righteousness : but a false witness deceit. Buy the truth, and sell it not ; also wisdom, and instruction, and understanding. A righteous man hateth lying : but a wicked man is loathsome,

and cometh to shame. Lying lips are abomination to the Lord : but they that deal truly are his delight.

On Anger.

Ecclesiasticus.

Abstain from strife, and thou shalt diminish thy sins : for a furious man will kindle strife. A sinful man disquieteth friends, and maketh debate among them that be at peace. As the matter of the fire is, so it burneth : and as a man's strength is, so is his wrath ; and according to his riches his anger riseth ; and the stronger they are which contend, the more they will be inflamed. An hasty contention kindleth a fire : and an hasty fighting sheddeth blood. If thou blow the spark, it shall burn : if thou spit upon it, it shall be quenched : and both these come out of thy mouth. A furious man cannot be justified ; for the sway of his fury shall be his destruction.

Proverbs.

Make no friendship with an angry man ; and with a furious man thou shalt not go : lest thou learn his ways, and get a snare to thy soul. Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame. The beginning of strife is as when one letteth out water : therefore leave off contention, before it be meddled with. Cast out the scorner, and contention shall go out ; yea, strife and reproach shall cease. As coals are to burning coals, and wood to fire ; so is a contentious man to kindle strife. A wrathful man stirreth up strife : but he that is slow to anger appeaseth strife. A froward man soweth strife : and a whisperer separateth chief friends. A violent man enticeth his neighbour, and leadeth him into the way that is not good. He shutteth his eyes to devise froward things : moving his lips he bringeth evil to pass. A man of great wrath shall suffer punishment : for if thou deliver him, yet thou must do it again. He that hath no rule over his own spirit is like a city that is broken down, and without walls. He loveth transgression that loveth strife : and he that exalteth his gate seeketh destruction. A soft an-

swer turneth away wrath : but grievous words stir up anger. Seest thou a man that is hasty in his words ! there is more hope of a fool than of him. A wholesome tongue is a tree of life ; but perverseness therein is a breach in the spirit. It is an honour for a man to cease from strife ; but every fool will be meddling. He that is slow to wrath is of great understanding : but he that is hasty of spirit, exalteth folly. He that is slow to anger is better than the mighty : and he that ruleth his spirit than he that taketh a city. The discretion of a man deferreth his anger, and it is his glory to pass over a transgression.

On Revenge.

Ecclesiasticus.

He that revengeth shall find vengeance from the Lord, and he will surely keep his sin in remembrance. Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. One man beareth hatred against another, and doth he seek pardon from the Lord ? He sheweth no mercy to a man, which is like himself : and doth he ask

forgiveness of his own sins? If he that is but flesh nourish hatred, who will entreat for pardon of his sins? Remember thy end, and let enmity cease; remember corruption and death, and abide in the commandments. Remember the commandments, and bear no malice to thy neighbour: remember the covenant of the Highest, and wink at ignorance. Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practice.

Proverbs.

Rejoice not when thine enemy falleth; and let not thine heart be glad when he stumbleth; if thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee. Say not, I will do so to him as he hath done to me; I will render to the man according to his work. Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee.

*On Slander, Swearing, &c.**Ecclesiasticus.*

A backbiting tongue hath disquieted many, and driven them from nation to nation : strong cities hath it pulled down, and overthrown the houses of great men. A backbiting tongue hath cast out virtuous women, and deprived them of their labours. Whoso hearkeneth unto it shall never find rest, and never dwell quietly. The stroke of the whip maketh marks in the flesh : but the stroke of the tongue breaketh the bones. Many have fallen by the edge of the sword : but not so many as have fallen by the tongue. Well is he that is defended from it, and hath not passed through the venom thereof ; who hath not drawn the yoke thereof, nor hath been bound in her bands. For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass. The death thereof is an evil death, the grave were better than it. It shall not have rule over them that fear God, neither shall they be burned with the flame thereof. Such as forsake the Lord shall fall into it ; and it shall burn in them, and not be quenched ; it shall be sent upon them as a lion, and devour them as a leopard. A good life

hath but few days : but a good name endureth for ever. Accustom not thy mouth to swearing ; neither use thyself to the naming of the Holy One. For as a servant that is continually beaten shall not be without a blue mark : so he that sweareth and nameth God continually shall not be faultless. Use not thy mouth to intemperate swearing, for therein is the word of sin.



Book of Wisdom.

The ear of jealousy heareth all things : and the noise of murmurings is not hid. Therefore beware of murmuring, which is unprofitable, and refrain your tongue from backbiting ; for there is no word so secret, that shall go for nought : and the mouth that belbeth, slayeth the soul. Wisdom is a loving spirit : and will not acquit a blasphemer of his words : for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue. For the spirit of the Lord filleth the world : and that which containeth all things hath knowledge of the voice. Therefore he that speaketh unrighteous things cannot be

hid: neither shall vengeance, when it punisheth, pass by him. For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord, for the manifestation of his wicked deeds.

On Riches.

Ecclesiasticus.

Watching for riches consumeth the flesh, and the care thereof driveth away sleep. Watching care will not let a man slumber, as a sore disease breaketh sleep. Gold hath been the ruin of many, and their destruction was present. It is a stumbling block unto them that sacrifice unto it, and every fool shall be taken therewith. Set not thy heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity. The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain. Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings. A rich man beginning to fall is held up of his

friends: but a poor man being down, he is thrust also away by his friends. When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place. When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him. Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly. Blessed is the rich that is found without blemish, and hath not gone after gold. Who is he? and we will call him blessed: for wonderful things hath he done among his people. Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it? His goods shall be established, and the congregation shall declare his alms.

Proverbs.

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. He that trusteth in his riches shall fall, but the righteous shall flourish as a branch. Riches profit not in the day of wrath : but righteousness delivereth from death. The rich and poor meet together : the Lord is the maker of them all. Labour not to be rich ; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not ? for riches certainly make themselves wings ; they fly away, as an eagle toward heaven. For riches are not for ever : and doth the crown endure to every generation ?

On Women.

Proverbs.

Who can find a virtuous woman ? for her price is far above rubies. The heart of her husband doth safely trust in her ; she will do him good and not evil all the days of her life. She seeketh wool, and

flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest

them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

From the same.

My son, attend unto my wisdom, and bow thine ear to my understanding: that thou mayest regard discretion, and that thy lips may keep knowledge. My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: to keep thee from the evil woman, from the flattery of the tongue of a strange woman. Which forsaketh the guide of her youth, and forgetteth the covenant of her God. Lust not after her beauty in thine heart: neither let her take thee with her eyelids. Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his

feet not be burned? For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword. For her house inclineth unto death, and her paths unto the dead: none that go unto her return again, neither take they hold of the paths of life. Her feet go down to death; her steps take hold on hell. Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. Hear me now therefore, O ye children, and depart not from the words of my mouth. Removethy way far from her, and come not nigh the door of her house: lest thou give thine honour unto others, and thy years unto the cruel: lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

From the same.

House and riches are the inheritance of fathers: and a prudent wife is from the Lord. Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord. It is better to dwell in the wilderness, than with a contentious and an angry woman. A continual dropping on a very rainy day and a contentious woman are alike. As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.



Ecclesiasticus.

Blessed is the man that hath a virtuous wife, for the number of his days shall be double. A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace. A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed. A shamefaced and faithful woman is a double grace, and her continent mind cannot be valued. As the sun when it ariseth in the high heaven: so is the beauty of a good wife in the ordering of her house. But a grief of heart and sorrow is a woman that is jealous over an-

other woman, and a scourge of the tongue which communicateth with all. An evil wife is a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion. Give me any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman: I had rather dwell with a lion and a dragon, than to keep house with a wicked woman. The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth. Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly. All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her. Better is the churlishness of a man than a courteous woman, a woman, I say, which bringeth shame and reproach. A dishonest woman contemneth shame: but an honest woman will reverence her husband. A wicked woman is given as a portion to a wicked man: but a godly woman is given unto him that feareth the Lord. As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man. Stumble not at the beauty of a woman, and desire her not for pleasure. Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman. Be not jealous over the wife of thy bosom, and teach her not any evil lesson against thyself. Forego not a wise and good woman: for her grace is above gold.

On Friendship.

Ecclesiasticus.

A faithful friend is a strong defence: and he that hath found such an one hath found a treasure. Nothing doth countervail a faithful friend, and his excellency is invaluable. A faithful friend is the medicine of life; and they that fear the Lord shall find him. Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

From the same.

Every friend saith, I am his friend also: but there is a friend, which is only a friend in name. Is it not a grief unto death, when a companion

and friend is turned to an enemy? O wicked imagination, whence camest thou in to cover the earth with deceit? There is a companion, which rejoiceth in the prosperity of a friend: but in the time of trouble will be against him. Every counsellor extolleth counsel; but there is some that counselleth for himself. Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee. Be in peace with many: nevertheless have but one counsellor of a thousand. If thou wouldest get a friend, prove him first, and be not hasty to credit him. For some man is a friend for his own occasion, and will not abide in the day of thy trouble. And there is a friend, who being turned to enmity and strife will discover thy reproach. Again, some friend is a companion at the table, and will not continue in the day of thy affliction. But in thy prosperity he will be as thyself, and will be bold over thy servants. If thou be brought low, he will be against thee, and will hide himself from thy face. Separate thyself from thine enemies, and take heed of thy friends. A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity. In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart. Never trust thine

enemy: for like as iron rusteth, so is his wickedness. Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a lookingglass; and thou shalt know that his rust hath not been altogether wiped away. Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith. Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets: but cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison. Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep. If adversity come upon thee, thou shalt find him there first, and though he pretend to help thee, yet shall he undermine thee. He will shake his head, and clap his hands, and whisper much, and change his countenance.

From the same.

Whoso discovereth secrets loseth his credit, and shall never find a friend to his mind. Love thy friend, and be faithful unto him : but if thou bewrayest his secrets, follow no more after him. For as a man hath destroyed his enemy ; so hast thou lost the love of thy neighbour. As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shall not get him again. Follow after him no more, for he is too far off ; he is as a roe escaped out of the snare. As for a wound, it may be bound up : and after reviling there may be reconciliation : but he that bewrayeth secrets is without hope.

From the same.

Admonish a friend : it may be he hath not done it : and if he have done it, that he do it no more. Admonish thy friend, it may be he hath not said it : and if he have, that he speak it not again. Admonish a friend : for many times it is a slander, and believe not every tale. There is one that slippeth in his speech, but not from his heart ; and who is he that hath not offended with

his tongue? Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the Most High. Whoso casteth a stone at the birds frayeth them away; and he that upbraideth his friend breaketh friendship. Though thou drewest a sword at thy friend, yet despair not; for there may be a returning to favour. If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for these things every friend will depart. Be faithful to thy neighbour in his poverty, abide stedfast unto him in the time of his trouble. Forget not thy friend in thy mind, and be not unmindful of him in thy riches. Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him. Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure. Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir.

Proverbs.

A man that hath friends must shew himself friendly : and there is a friend that sticketh closer than a brother. Thine own friend, and thy father's friend, forsake not. A friend loveth at all times, and a brother is born for adversity. A man that flattereth his neighbour spreadeth a net for his feet. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

On Health and Cheerfulness.

Ecclesiasticus.

Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body. Health and a good state of body are above all gold, and a strong body above infinite wealth. There is no riches above a sound body, and no joy above the joy of the heart. Death is better than a bitter life, or continual sickness. Give not over thy mind to heaviness, and afflict not thyself in thine own counsel. The gladness of the heart is the life of man, and the joyfulness of a man longeth his days. Love thine own soul, and comfort thy heart, remove sorrow far

from thee: for sorrow hath killed many, and there is no profit therein. For of heaviness cometh death, and the heaviness of the heart breaketh strength. Take no heaviness to heart: drive it away, and remember the last end; forget it not, for there is no turning again.

On Temperance.

Ecclesiasticus.

All things are not profitable for all men, neither hath every soul pleasure in every thing. Be not unsatiable in any dainty thing, nor too greedy upon meats: for excess of meats bringeth sickness, and surfeiting will turn into choler. By surfeiting have many perished; but he that taketh heed prolongeth his life. Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man. If thou givest thy soul the desires that please her, she will make thee a laughing stock to thine enemies that malign thee. Take not pleasure in much good cheer, neither be tied to the expence thereof. Shew not thy

valiantness in wine; for wine hath destroyed many. The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkeunness. Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind: but wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling; drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds. Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and press not upon him with urging him to drink.



Proverbs.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich. Hear thou, my son, and be wise, and guide thine heart in the way. Be not among wine bibbers; among riotous eaters of flesh. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. Who hath woe? who hath sorrow? who hath contentions?

who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder.

On Industry and Sloth.

Proverbs.

Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man. The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing. The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat. Slothfulness casteth into a deep sleep; and an

idle soul shall suffer hunger. As the door turneth upon his hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth. The hand of the diligent shall bear rule: but the slothful shall be under tribute. Love not sleep, lest thou come to poverty: open thine eyes, and thou shalt be satisfied with bread. I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well; I looked upon it, and received instruction.

MORAL SENTENCES, MAXIMS, &c.

Ecclesiasticus.

Sweet language will multiply friends : and a fair speaking tongue will increase kind greetings.

The furnace proveth the potter's vessels ; so the trial of man is in his reasoning.

The fruit declareth if the tree have been dressed ; so is the utterance of a conceit in the heart of man.

Honour and shame is in talk : and the tongue of man is his fall.

For the hand of the artificer the work shall be commended : and the wise ruler of the people for his speech.

He that can rule his tongue shall live without strife ; and he that hateth babbling shall have less evil.

The lips of talkers will be telling such things as pertain not unto them : but the words of such as have understanding are weighed in the balance.

The heart of fools is in their mouth : but the mouth of the wise is in their heart.

To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily.

There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful.

Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time.

There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.

There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

A patient man will bear for a time, and afterward joy shall spring up unto him.

He will hide his words for a time, and the lips of many shall declare his wisdom.

Well is him that hath found prudence, and he that speaketh in the ears of them that will hear.

A sinful man will not be reprov'd, but findeth an excuse according to his will.

If a skilful man hear a wise word he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit,

Casting down his countenance, and making as if he heard not : where he is not known, he will do thee a mischief before thou be aware.

And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil.

All flesh consorteth according to kind, and a man will cleave to his like.

What fellowship hath the wolf with the lamb? so the sinner with the godly.

Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

Children and the building of a city continue a man's name : but a blameless wife is counted above them both.

The father awaketh for the daughter, when no man knoweth ; and the care for her taketh away sleep : when she is young, lest she pass away the flower of her age ; and being married, lest she should be hated.

A tale out of season is as music in mourning ; but stripes and correction of wisdom are never out of time.

Bountifulness is a most fruitful garden, and mercifulness endureth for ever.

To labour, and to be content with that a man

hath, is a sweet life: but he that findeth a treasure is above them both.

Wine and music rejoyce the heart: but the love of wisdom is above them both.

The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

A friend and companion never meet amiss: but above both is a wife with her husband.

Brethren and help are against time of trouble: but alms shall deliver more than them both.

Gold and silver make the foot stand sure: but counsel is esteemed above them both.

The hopes of a man void of understanding are vain and false: and dreams lift up fools.

Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?

Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.

Dreams have deceived many, and they have failed that put their trust in them.

It is not meet to despise the poor man that hath

understanding; neither is it convenient to magnify a sinful man.

Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.

He that is hasty to give credit, is light minded; and he that sinneth shall offend against his own soul.

Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life.

A man of counsel will be considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

A man's attire, and excessive laughter, and gait, shew what he is.

A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

There be three things that mine heart feareth; the slander of a city, the gathering together of an unruly multitude, and a false accusation.

There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin; the Lord prepareth such an one for the sword.

In three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

Ecclesiastes.

It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart.

Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.

The heart of the wise is in the house of mourn-

ing; but the heart of fools is in the house of mirth.

It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.

By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

A fool's voice is known by multitude of words, for in many words there are also divers vanities: but fear thou God.

Wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.

Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgement.

Proverbs.

Better is little with the fear of the Lord, than great treasure and trouble therewith.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife.

Better is a little with righteousness, than great revenues without right.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken.

All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

Heaviness in the heart of man maketh it stoop; but a good word maketh it glad.

Only by pride cometh contention: but with the well-advised is wisdom.

Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

The law of the wise is a fountain of life, to depart from the snares of death.

Many seek the ruler's favour; but every man's judgement cometh from the Lord.

Mercy and truth preserve the king: and his throne is upholden by mercy.

The king that faithfully judgeth the poor, his throne shall be established for ever.

Happy is the man that feareth alway : but he that hardeneth his heart shall fall into mischief.

As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.

Whoso boasteth himself of a false gift is like clouds and wind without rain.

Whoso rewardeth evil for good, evil shall not depart from his house.

As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart.

As cold waters to a thirsty soul, so is good news from a far country.

Deceit is in the heart of them that imagine evil : but to the counsellors of peace is joy.

He that passeth by, and meddleth with strife belouging not to him, is like one that taketh a dog by the ears.

As a madman, who casteth firebrands, arrows, and death ; so is the man that deceiveth his neighbour, and saith, Am not I in sport ?

Whoso diggeth a pit shall fall therein : and he that rolleth a stone, it will return upon him.

Seest thou a man wise in his own conceit ? there is more hope of a fool than of him.

A whip for the horse, a bridle for the ass, and a rod for the fool's back.

He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

He that answereth a matter before he heareth it, it is folly and shame unto him.

The spirit of a man will sustain his infirmity ; but a wounded spirit who can bear ?

The heart knoweth his own bitterness ; and a stranger doth not intermeddle with his joy.

There is a way which seemeth right unto a man ; but the end thereof are the ways of death.

Even in laughter the heart is sorrowful ; and the end of that mirth is heaviness.

Wealth maketh many friends ; but the poor is separated from his neighbour.

Many will intreat the favour of the prince : and every man is a friend to him that giveth gifts.

The rich ruleth over the poor, and the borrower is servant to the lender.

There is that scattereth, and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty.

There is that maketh himself rich, yet hath nothing : there is that maketh himself poor, yet hath great riches.

He becometh poor that dealeth with a slack hand : but the hand of the diligent maketh rich.

He that gathereth in summer is a wise son : but he that sleepeth in harvest is a son that causeth shame.

Wealth gotten by vanity shall be diminished : but he that gathereth by labour shall increase.

The merciful man doeth good to his own soul : but he that is cruel troubleth his own flesh.

A righteous man regardeth the life of his beast : but the tender mercies of the wicked are cruel.

He is in the way of life that keepeth instruction : but he that refuseth reproof erreth.

He that refuseth instruction despiseth his own soul : but he that heareth reproof getteth understanding.

There be four things which are little upon the earth, but they are exceeding wise.

The ants are a people not strong, yet they prepare their meat in the summer ;

The conies are but a feeble folk, yet make they their houses in the rocks ;

The locusts have no king, yet go they forth all of them by bands ;

The spider taketh hold with her hands, and is in kings palaces.

There is that speaketh like the piercings of a sword : but the tongue of the wise is health.

A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

He that goeth about as a talebearer revealeth secrets; therefore meddle not with him that flattereth with his lips.

Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

In all labour there is profit: but the talk of the lips tendeth only to penury.

A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!

Thorns and snares are in the way of the forward: he that doth keep his soul shall be far from them.

The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

As a bird that wandereth from her nest, so is a man that wandereth from his place.

Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.

By wise counsel thou shalt make thy war; and in multitude of counsellors there is safety.

Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

A wise man is strong; yea, a man of knowledge increaseth strength.

He that is surety for a stranger shall smart for it; and he that hateth suretiship is sure.

The eyes of the Lord preserve knowledge, and he overthroweth the words of the transgressor.

Even a child is known by his doings whether his work be pure, and whether it be right.

The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

Train up a child in the way he should go, and when he is old he will not depart from it.

Most men will proclaim every one his own goodness: but a faithful man who can find?

The just man walketh in his integrity; his children are blessed after him.

Children's children are the crown of old men, and the glory of children are their fathers.

It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth.

There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

Do they not err that devise evil? but mercy and truth shall be to them that devise good.

Who can say, I have made my heart clean, I am pure from my sin?

All the ways of man are clean in his own eyes; but the Lord weigheth the spirits.

Every way of a man is right in his own eyes: but the Lord pondereth the hearts.

To do justice and judgement is more acceptable to the Lord than sacrifice.

The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts.

The hearing ear, and the seeing eye, the Lord hath made even both of them.

A man's heart deviseth his way: but the Lord directeth his steps.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

The foolishness of man perverteth his way: and his heart fretteth against the Lord.

The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

He that followeth after righteousness and mercy findeth life, righteousness, and honour.

There is no wisdom nor understanding nor counsel against the Lord.

The horse is prepared against the day of battle: but safety is of the Lord.

The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

ADVICE, ADMONITIONS, &c.

Proverbs.

My son, attend to my words ; incline thine ear unto my sayings. Forget not my law ; but let thine heart keep my commandments : for they are life unto those that find them, and health to all their flesh. Length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee : bind them about thy neck, write them upon the table of thine heart : so shalt thou find favour and good understanding in the sight of God and man. Trust in the Lord with all thine heart ; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes : fear the Lord, and depart from evil. Honour the Lord with thy substance, and with the first fruits of all thine increase : so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. My son, despise not the chastening of the Lord ; neither be wary of his correction : for whom the Lord loveth he correcteth ; even as a father the son in

whom he delighteth. If thou faint in the day of adversity, thy strength is small. If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? My son, eat thou honey, because it is good; and the honey-comb, which is sweet to thy taste: so shall the knowledge of wisdom be unto thy soul; when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

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- *From the same.*

My son, if sinners entice thee, consent thou not. If they say, Come with us, cast in thy lot among us; let us all have one purse: my son, walk not thou in the way with them; refrain thy foot from their path: for their feet run to evil, and make haste to shed blood. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh fre-

ward things ; who leave the paths of uprightness, to walk in the way of darkness ; who rejoice to do evil, and delight in the frowardness of the wicked ; whose ways are crooked, and they froward in their paths. Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats : for as he thinketh in his heart, so is he ; eat and drink, saith he to thee, but his heart is not with thee. Cease, my son, to hear the instruction that causeth to err from the words of knowledge ; that thou mayest walk in the way of good men, and keep the paths of the righteous. Fear thou the Lord and the king ; and meddle not with them that are given to change : for their calamity shall rise suddenly ; and who knoweth the ruin of them both ? Withdraw thy foot from thy neighbour's house ; lest he be weary of thee, and so hate thee. Debate thy cause with thy neighbour himself, and discover not a secret to another ; lest he that heareth it put thee to shame, and thine infamy turn not away. Curse not the king, no, not in thy thought ; and curse not the rich in thy bedchamber : for a bird of the air shall carry the voice, and that which hath wings shall tell the matter. Harken unto thy father that begat thee, and despise not thy mother when she is old. Correct thy son, and he shall give thee rest, yea he shall give delight unto thy

soul. Be thou diligent to know the state of thy flocks, and look well to thy herds. Boast not thyself of to-morrow, for thou knowest not what a day may bring forth. Commit thy works unto the Lord, and thy thoughts shall be established.

From the same.

My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck. Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil. Hear counsel, and receive instruction, that thou mayest be wise in the latter end. Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge,

and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgement, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgement, and equity; yea, every good path.

Ecclesiasticus.

My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it. Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee. Defraud not thyself of the good day, and let not the part of a good desire overpass thee. Do no evil, so shall no harm come unto thee. Depart from the unjust, and iniquity shall turn away from thee. As near as thou canst guess at thy neighbour, and consult with the wise. Let thy talk be with the wise, and all thy communication in the law of the Most High. Let

just men eat and drink with thee ; and let thy glorying be in the fear of the Lord. Be stedfast in thy covenant, and be conversant therein, and wax old in thy work. Flee from sin as from the face of a serpent : for if thou comest too near it, it will bite thee : the teeth thereof are as the teeth of a lion, slaying the souls of men. All iniquity is as a two-edged sword, the wounds whereof cannot be healed. Say not thou, It is through the Lord that I fell away : for thou oughtest not to do the things that he hateth. Say not thou, He hath caused me to err : for he hath no need of the sinful man. The Lord hateth all abomination ; and they that fear God love it not. He himself made man from the beginning, and left him in the hand of his counsel ; if thou wilt, to keep the commandments, and to perform acceptable faithfulness. He hath set fire and water before thee : stretch forth thy hand unto whether thou wilt. Before man is life and death ; and whether him liketh shall be given him. Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts ? So one that goeth to a sinner, and is defiled, with him in his sins, who will pity ? If thou followest righteousness thou shalt obtain her, and put her on as a glorious long robe. The

birds will resort unto their like; so will truth return unto them who practise in her.

From the same.

Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him. For of the Most High cometh healing, and he shall receive honour of the king. The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration. The Lord hath created medicines out of the earth; and he that is wise will not abhor them. Was not the water made sweet with wood, that the virtue thereof might be known? And he hath given men skill, that he might be honoured in his marvellous works. With such doth he heal men, and taketh away their pains. My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole. Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness. Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him. There is a time when in their hands there is good

success. For they shall also pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life.

From the same.

Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken. The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also. If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee. If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it. If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope: he will speak thee fair, and say, What wantest thou? And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn: afterward, when he seeth thee, he will forsake thee, and shake his head at thee. Beware that thou be not deceived, and

brought down in thy jollity. If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee. Better is the life of a poor man in a mean cottage, than delicate fare in another man's house. Be it little or much, hold thee contented, that thou hear not the reproach of thy house. For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth. Thou shalt entertain, and feast, and have no thanks: moreover thou shalt hear bitter words: Come, thou stranger, and furnish a table, and feed me of that thou hast ready. Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house. These things are grievous to a man of understanding; the upbraiding of house room, and reproaching of the lender. Make not thyself an underling to a foolish man; neither accept the person of the mighty. Strive not with a mighty man, lest thou fall into his hands. Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost. Be not surety above thy power; for if thou be surety, take care to pay it. Forget not the friendship of thy surety, for he hath given his life for thee. A sinner will overthrow the good estate of his surety; and he that is of an unthinking

mind, will leave him in danger that delivered him. Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations. Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation. Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou intreat for the same again. As long as thou livest and hast breath in thee, give not thyself over to any. For better it is that thy children should seek to thee, than that thou shouldest stand to their courtesy. In all thy works keep to thyself the preeminence; leave not a stain in thine honour. At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance. Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold.

From the same.

Hast thou cattle? have an eye to them: and if they be for thy profit keep them with thee.

Hast thou children? instruct them, and bow down their neck from their youth. An horse not broken becometh headstrong: and a child left to himself will be wilful. Give him no liberty in his youth, and wink not at his follies. Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding. Honour thy father with thy whole heart, and forget not the sorrows of thy mother. Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee? If their understanding fail, have patience with them; and despise them not when thou art in thy full strength. In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather. Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season. Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee. Let not thine hand be stretched out to receive, and shut when thou shouldest repay. Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them. Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissively: but when he should repay,

he will prolong the time, and return words of grief, and complain of the time. Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded: yet have thou patience with a man in poor estate, and delay not to shew him mercy. Deliver all things in number and weight; and put all in writing that thou givest out, or receivest in. Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost. Be not hasty in thy tongue, and in thy deeds slack and remiss. Be not as a lion in thy house, nor frantic among thy servants. If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty. Send him to labour, that he be not idle; for idleness teacheth much evil. Set him to work, as is fit for him: but be not excessive toward any; and without discretion do nothing. If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him? Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee. Let thy soul love a good servant, and defraud him not of liberty. Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that

are young : thus shalt thou be truly learned, and approved of all men living. Learn before thou speak, and use physic or ever thou be sick. When thou hast enough, remember the time of hunger : and when thou art rich, think upon poverty and need. Go not in a way wherein thou mayest fall, and stumble not among the stones. Be not confident in a plain way. Do nothing without advice : and when thou hast once done, repent not. Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss. Laugh no man to scorn in the bitterness of his soul : for there is one which humbleth and exalteth.

From the same.

Speak, young man, if there be need of thee : and yet scarcely when thou art twice asked. Let thy speech be short, comprehending much in few words ; be as one that knoweth and yet holdeth his tongue. If thou be among great men, make not thyself equal with them ; and when ancient men are in place, use not many words. Before the thunder goeth lightning : and before a shamefaced man shall go favour. Observe the opportunity, and beware of evil ; and

be not ashamed, when it concerneth thy soul. For there is a shame that bringeth sin: and there is a shame which is glory and grace. Accept no person against thy soul, and let not the reverence of any man cause thee to fall. Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life. Be not ashamed to confess thy sins, and refrain not to speak, when there is occasion to do good. For by speech wisdom shall be known: and learning by the word of the tongue. Look that thou hedge thy possession about with thorns, and bind up thy silver and gold. And weigh thy words in a balance, and make a door and bar for thy mouth. Rise up betimes, and be not the last: but get thee home without delay. There take thy pastime, and do what thou wilt: but sin not by proud speech. And for these things bless him that made thee, and hath replenished thee with his good things.

From the same.

Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as

need requireth. Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction. If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age? If thou be among the indiscreet, observe the time; but be continually among men of understanding. Strive not in a matter that concerneth thee not; and sit not in judgement with sinners. My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent: and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing. Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue. Be not ignorant of any thing in a great matter or a small. If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth. Be not an hypocrite in the sight of men, and take good heed what thou speakest. Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. Whether it be to a friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not. If thou hast heard a word, let it die with thee: and be bold, it will not burst thee. Winnow not with every wind, and go not into

every way : for so doth the sinner that hath a double tongue. Be stedfast in thy understanding ; and let thy word be the same. Be swift to hear ; and let thy life be sincere ; and with patience give answer. Consult not with a fool ; for he cannot keep counsel. Do no secret thing before a stranger ; for thou knowest not what he will bring forth. Open not thine heart to every man, lest he requite thee with a shrewd turn. Consult not with one that suspecteth thee : and hide thy counsel from such as envy thee. Neither consult with a woman touching her of whom she is jealous ; neither with a coward in matters of war ; nor with a merchant concerning exchange ; nor with a buyer of selling ; nor with an envious man of thankfulness ; nor with an unmerciful man touching kindness ; nor with the slothful for any work ; nor with an hireling for a year of finishing work ; nor with an idle servant of much business : hearken not unto these in any matter of counsel. But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee if thou shalt miscarry. And let the counsel of thine own heart stand : for there is no man more faithful unto thee than it. For a man's mind is sometime wont to tell him more than

seven watchmen, that sit above in an high tower. And above all this pray to the Most High, that he will direct thy way in truth. Let reason go before every enterprise, and counsel before every action.

Isaiah.

Thus saith the High and Lofty One, that inhabiteth eternity, whose name is Holy; my thoughts are not your thoughts, neither are your ways my ways: for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him. Peace, peace to him that is far off, and to him that is near, saith the Lord, and I will heal him. Hearken diligently unto me: incline your ear, and come unto me: hear, and your soul shall live: wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgement, relieve the oppressed,

judge the fatherless, plead for the widow. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye brake every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day. If thou

turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Amos.

Seek the Lord, and ye shall live. Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name: that strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress. That formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of Hosts is his name. Seek good, and not

evil, that ye may live : and so the Lord, the God of Hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgement in the gate: it may be that the Lord God of Hosts will be gracious unto the remnant of Joseph.

Ezekiel.

I will judge you, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity,

hath executed true judgement between man and man, hath walked in my statutes, and hath kept my judgements, to deal truly; he is just, he shall surely live, saith the Lord God.

Jeremiah.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgement, and righteousness, in the earth; for in these things I delight, saith the Lord.

Zephaniah.

Gather yourselves together, yea, gather together, O nations. Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgement; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.

Zachariah.

Thus speaketh the Lord of Hosts, saying, Execute true judgement, and shew mercy and compassion every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

Job.

Look unto the heavens, and see; and behold the clouds which are higher than thou. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him? For he knoweth vain men: he seeth wickedness also; will he not then consider it? For vain man would be wise, though man be born like a wild ass's colt. If thou prepare thine heart, and stretch out thine hands toward him; if iniquity be in thine hand, put it far away, and let not

wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: because thou shalt forget thy misery, and remember it as waters that pass away: and thine age shall be clearer than the noon day; thou shalt shine forth, thou shalt be as the morning. Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Yea, the Almighty shall be thy defence, for then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways. When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person. And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

Tobit.

My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness. For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly. Let not the wages of any man which hath wrought for thee tarry with thee, but give it him out of hand: for if thou serve God, he will also repay thee: be circumspect, my son, in all things thou doest, and be wise in all thy conversation. Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey. Ask counsel of all that are wise, and despise not any counsel that is profitable. Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him. Prayer is good, with fasting, and alms, and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold. Bless the Lord thy God alway, and

desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind. And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

2 Esdras.

Let not the sinner say that he hath not sinned: for behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts: which spake but the word, Let the earth be made; and it was made: Let the heaven be made; and it was created. In his word were the stars made, and he knoweth the number of them. He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth. He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters. He spreadeth out the heavens like a vault; upon the waters hath he founded it. In the desert hath he made

springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth. He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding. Yea, and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth. Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin. Therefore hath the Lord exactly searched out all your works, and he will put you all to shame. And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day. What will ye do? or how will ye hide your sins before God and his angels? Behold, God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble. Be ye not afraid, neither doubt; for God is your guide, and the guide of them who keep his commandments and precepts. Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked, heal the broken and the weak, laugh not a lame man to scorn, defend the maimed. Look for your shepherd, he shall give

you everlasting rest ; for he is nigh at hand, that shall come in the end of the world. Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore. Flee the shadow of this world, receive the joyfulness of your glory. O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

Ecclesiastes.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ; while the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain : in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low : also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish,

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and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

From the same.

Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this. For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun? For he knoweth not that which shall be: for who can tell him when it shall be? If thou seest the oppression of the poor, and violent perverting of judgement and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they. Consider the work of God: for who can make that straight which he hath made crooked? There is no man that hath power over the spirit to retain the spi-

rit; neither hath he power in the day of death : and there is no discharge in that war ; neither shall wickedness deliver those that are given to it. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child : even so thou knowest not the works of God who maketh all. In the day of prosperity be joyful, but in the day of adversity consider : God also hath set the one over against the other, to the end that man should find nothing after him. In the morning sow thy seed, and in the evening withhold not thine hand : for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Remove sorrow from thy heart, and put away evil from thy flesh : for childhood and youth are vanity. Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools : for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God : for God is in heaven, and thou upon earth : therefore let thy words be few. Be not hasty in thy spirit to be angry : for anger resteth in the bosom of fools. Also take no heed unto all words that are spoken : lest thou hear thy servant curse thee : for oftentimes also thine own

heart knoweth that thou thyself likewise hast cursed others. For there is not a just man upon earth, that doeth good, and sinneth not. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and rejoice in them all; yet let him remember the days of darkness, for they shall be many; all that cometh is vanity. Let us hear the conclusion of the whole matter: fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgement, with every secret thing, whether it is good, or whether it be evil.

Revelations.

Blessed are the dead which die in the Lord, that they may rest from their labours, and their works do follow them. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. And they shall see his face; and the Lamb, which is in the

midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.



Ecclesiasticus.

Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise. For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the Lord for ever. Amen, Amen.

END OF THE FIRST VOLUME.



